

Aug^r 26, 1629 ad 1610

THE
GOLDEN
CHaine OF
MANS SALVATION,
and the fearefull point of Harde-
ning, together with the *Churches*
Sleepe, and the Agony of Christ:
Preached in 4. severall
Sermons before the
King.

By D. MAXEY, Chaplaine to
his Maieftie in ordinary.

The fourth Edition.

*The points handled in these Sermons are
set downe in the page following.*

AT LONDON,
Printed by F. K. for Clement Knight,
dwelling in Pauls Church-yard,
at the signe of the holic
Lambe. 1610.

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ROMANS 8. vers. 30.

Moreouer, whom he predestinated, them
also he called: and whom he called,
them also he iustified: and whom he
iustified, them also he glorified.

E Verie Scripture (saith the
blessed Apostle) giuen by
inspiration, is profitable
to instruct the man of God, and to
make him perfect to good workes.
Yet notwithstanding, if a man should
seeke vpon purpose, and line by line,
trace the whole body of the Scrip-
ture ouer: of al others, this one short
verse, is most diuine, most excellent:
*Singuli sermones, syllabe, apices, pun-
cta, in diuina scriptura plena sunt sen-
sibus:* In the holie Scripture, euerie
speech and sentence, euery verse, eue-
ry point and syllable, is rich in sense,
and full of diuine & holy mysteries.

So it is here. For the points of do-
ctrine, it cōtaineth the whole summe

2. Tim. 3. 6.

Hiero. in
cap. 3. ad
Ephes.

Predestination.

of our religion; for the maner, it consisteth of a sweet gradation; for the matter, it is full of comfortable instruction; for the depth of the vnderstanding, it hath in it such sweet profound, and heavenly mysteries: that as it is written, the head of the Riuer Nilus could neuer be found: so the height, depth, and spirituall knowledge, which lieth couched in this whole verse, in euerie point, in euerie word, it is vnsearchable, it cannot be sounded. Concerning the Doctrine.

Surely, howsoeuer men doe liue at ease for a time in this life, and carelessly passe on in this busie world; yet the especiall and maine point, is the saluation of the soule, to be assured of the life to come: and if a man might bee satisfied therein, then all were well, all were sure indeed.

Alas, this life endeth, and God knoweth how soone, euen this night before to morrow, may my soule be taken from me: and if I could proue vnto my hart, y God had chosen me to eternall life, then I should thinke
my

Predestination.

my selfe the most happie and blessed creature aliue. In this great and weightie point of saluation for euer, to answere a man thoroughly and soundly, to satisfie a mans heart and soule vnto the full, there is no one place in all the holy booke of God, that can so briefly, so plainly, so sufficiently instruct vs, as this one short verse.

The ancient Fathers in the course of their writings they doe call it the Golden Chaine of our Saluation, because each one of these: *Predestination, Calling, Iustification, and Glorifying*, are so coupled and knit together, that if you hold fast one lincke, you draw vnto you y whole Chaine: if you let goe one, you loose all.

For the maner of my proceeding, according to y Fathers allusion: first, I will vntie this Chaine, and weigh euery linck in his owne proper balance, and so handling euerie point seuerally by it selfe; in the end I will knit them vp, and close them together againe. And here before I enter

Predestination.

*Predestina-
tion part of
the Gospel
may be prea-
ched of dis-
creetly and
reuerently.*
August. de
Bono perl.
c. 14. 15. 20.
De corrup.
& grat. c. 5.
14. & 16.
Pet. Mart.
iocis com-
clat. 3. c. 1.
Zanch. de
natura Dei
lib. 5. cap. 2

any further, I most humblie craue pardon, and fauourable construction in this matter. I know right well, I am to touch a very great and weightie point of religion, indeed so secret and deepe, that I doe throw my selfe downe at the foote of Gods mercie seate, beseeching him with all humblenes, to support my weakenes, to enlarge my heart, and to giue me an vnderstanding spirit, that whatsoeuer I shall speak, it may be with such truth of his word, with such zeale of his glorie, with such reuerence of his Maiestie, as becommeth his seruant, and this holy place. For *Predestination* being so high a point, wherein offence may be giuen by wading too farre : by Gods assistance, it shall be touched so plainly, and with such moderation, as euermore I will be sure to keepe the rule of the sacred word of God, for my guide.

The purpose and drift of *S. Paul*, in this place, is to prooue to the Romans, being then in persecution, that howsoeuer in this life, miserie and afflictions

Predestination.

afflictions did befall them, yet their saluation stood sure and most certaine, because it depended vpon the vnfallible purpose of God, which is here called *Predestination*. So that, *Predestination* is the secret and immutable purpose of God: whereby hee hath decreed from all eternitie, to call those, whom he hath loued in his Sonne Christ, and through faith and good works, to make them vessels of eternall glorie.

That God of his free mercie, hath made choice of some to eternall life, it is apparant in diuers places. Eph. 1. vers. 5. *He hath predestinated vs, to be adopted vnto himselfe, through Iesus Christ: according to the good pleasure of his owne will.*

In the 2. to Timoth. 1. the 8. and 9. verses, *He hath saved vs, and called vs according to his own purpose and grace, which was giuen to vs, through Christ Iesus, before the world was.* So then as the Potter hath power ouer the clay, to make it, either a vessell of honor, or dishonor: so God hath power ouer

Ephes. 1. 5.

2. Tim. 1. 8.

9.

Act. 13. 48.

Predestination.

Prou. 16.4.

the Sonnes of men : and of his owne free mercie hath made choice of some to eternall life, and others hath left vnto perdition. *God hath created all for himselfe, and the wicked for the euill day.*

Rom. 9. 11.
12.

Now if it be demanded, why God hath made choice of some, and not of others, and so thought iniustice and want of compassion, that hee should reiect men before they bee borne and brought into the light; and ere euer they haue done good or euill, as it is said in Rom. 9. 11. 12.

Ere euer the children were borne, when they had done neither good nor euill (that the purpose of God might remaine, according to election) I haue loued Iacob, and I haue hated Esau.

Esay 45.9.

In this case I first answere plainly with the Prophet Esay in his 45. Chap. vers. 9. *Woe be vnto him that strineth with his Maker: or, what art thou (O man) that darest stand vp to plead against God? The clay may not dispute with the Potter.* Man that is but dust and ashes, hee may not reason the case

Predestination.

case with his Creator. To know further, why God hath made choice of some and not of others : there is no other reason to bee giuen, no other answer to be made, but that it is his good pleasure, it is his will. *Misericordia eius causa misericordie* : God sheweth mercie to whom hee will shew mercy, & he hath cōpassion upon whom it pleaseth him to haue cōpassion. There is power and free libertie in God, to giue and bestow his grace, both to whom, when, and how much soeuer it pleaseth him. *Huc fit misericordia, tibi non fit iniuria* (saith S. Augustine) God chuseth one, hee refuseth another; to him hee sheweth mercie, to thee he doth no iniury.

Here then we must rest, here wee must make a full point. It is Gods good pleasure, it is his will. And this one answer, it is a barre for all deepe questions, either of *Predestination, Election, Destinie*, or any such like. It is Gods good pleasure, it is his will. His will is the cause of all causes : and further we cannot goe. Whom

this

Rom.9.15.

Exod.33.19

Fatum ad necessitatē: Providentia ad sapientiam: Præscientia ad intellectū: Predestinatio ad voluntatem, refertur.

Predestination.

Greg. Mag.
in c. 9. Iob.

August. 59.
ep. ad Pau-
linum.

this answere doth not content, Saint *Gregorie* doth answere directly : *Qui in factis Dei rationem non videt, infirmitatem suam considerans, cur non videat, rationem videt* : In the hidden workes of God, hee that seeth not a reason, if he see his owne infirmitie, he seeth a sufficient reason, why hee should not see. Wee conclude then with good S. *Aug.* in his 59. Epistle *ad Paulinum* : *Occulta esse causa potest, iniusta esse non potest* : Why God hath made choice of some, and not of others : howsoever vnto vs the cause be hidden ; yet vndoubtedly it cannot be vniust.

This Doctrin briefly set downe, and thus plainly appearing; that *Predestination is the immutable purpose of God* : *Whereby hee hath made choice of some, and reiected others, according to the pleasure of his owne will*. It seemeth at the first, when men doe commit sin, they cannot auoid it; as if God had so ordained it. Hee hath made choice of some to life, and others he hath reiected : therefore when they sin,

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fin,& follow the course that leadeth vnto death;they do it of necessitie.O, God forbid, there should be *unrighteousnes in God, or iniquitie in the Almighty.* For God hath commanded no man to do vngodly: neither hath he giuen any man licence to sin. Before we resolute this doubt:there ariseth a very notable and necessarie question, which (in times past) hath troubled many wits. If God be not the author of sin,if hee be not the cause of mans offending,how came sin first to be? how came it in? where was the first beginning of it? The heathen Philosophers, they roued at the matter a farre off: The Epicures, they said it came in by chance: *Aristotle* and his sect,they said,it was the error of nature: *Plato* came a little neerer, and hee said, it arose *ex se*, out of the nature of man: *Manicheus* the Heretike (to auoid the former opinions) he fained two Gods: *Duos affirmavit esse Deos: alterum quidem bonum; alterum verò malum:* One he auerred to be the author and first beginner of

Eccles. 15.
20.

Clemens
lib. 3. Re-
cog.

Predestination.

*Niceph ec-
cles. lib. 5.
cap. 31.*

of all good: the other the first cause and author of all euill. This opinion went currāt a long time, almost 300. yeeres, as *Nicephorus* writeth, and the reason was, because men neuer looking into the word of truth, by the light of nature they could neuer finde from whence sinne came.

That we may fully vnderstand this point, very brie fly we will set down the lineall discent of sinne.

Iam. I. 19.

Sinne first ariseth from concupiscence. *Euery man is tempted, when he is drawne away by his owne concupiscence, and is inticed.* All sinne, all wickednesse of this life (whatsoever) first ariseth from concupiscence, from our owne wicked inclination. From whence then comes concupiscence? that *David* shewes, *ex immundo semine: We are borne in iniquity, and we are conceived in sinne:* as the originall doth signifye, we are all *warmed* in vn-cleane bloud. If we be all borne in sin, and by nature corrupt, wee must ascend higher to our first parents, and know how they came first to sinne:

*Psal. 51. 5.
Aug Nemo
nascitur nisi
trahens pæ-
nam, tra-
hensque me-
ritum pæne.*

Adam

Predestination.

Adam and *Eue* (as appeareth in the 2. of *Genesis*) the first sinned by yeelding consent vnto the diuell: they tooke it from Satan. Heere then comes in the maine question; How came the diuell first to sinne? The diuell at first was created *in potestate standi & cadendi*: hee had in his first creation, a possibility to stand or fall: power of continuance, that hee had from God: possibility of falling, that hee had from himselfe. For it is a ground in Diuinity; *Immutabiliter bonum esse, Dei proprium est*: To bee immutably good, without any chāge or alteration, it is onely proper vnto God: therefore had hee possibilitie to stand or fall. Saint *Augustine* also, he redreth another reason, why the diuell (created an Angell of light) had possibilitie of falling: Because (saith he) at the first he was created of nothing, therefore he had in him possibility to return to nothing: if so be he did not relie in the goodnes of his Creator, if he did not subiect himself vnder the power of God.

To

Predestination.

To resolue then : Satan at the first was created an Angell of light, and had possibilitie to stand or fall:but in the 14. of *Isaiah*, and the 14. verse. whereas he saith there : *I will ascend aboue the height of the clouds, I will be like the most high* : then did Satan chooserather to bee an absolute nature in himself, to shake off his alleageance, and to abandon the goodnes of God : then (relying still in God) to be established by his power. Our Sauior Christ saith ; *I saw Satan fall as lightning from heauen*, and the lightning we know, is not cast downe by any other:but it falleth and breaketh out of it selfe alone. *The diuell* (saith *S. Peter*) *was cast down to hell, and deliuered vnto chaines of darknes*: the reason is rendred in the 6. of *Iude* : because when hee had possibilitie to stand or fall, *he kept not his first estate. Non perstitit in veritate*: *Ioh. 8. 44. He abode not in the truth*. So then, to descend againe. The diuell, he is *primitiuus peccator*, he was the first offender : *For, he sinned from the beginning.*

From

Luk. 10. 18

2. Pet. 2. 9.

1. Ioh. 3. 8.

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From the diuell sin was deriued vnto *Adam*: from *Adam*, to all his posteritie, borne of vncleane seed: from the corruption of vncleane birth, it is secretly conuaied to our inclination, to concupiscence. Thus from the diuell, sin first boileth vp; as out of the maine sea: from him, when it comes to *Adam*, it ariseth, as out of a spring: from this spring, it is reserued in nature, as in a conduit: from nature conuaied to concupiscence, as by a pipe: and from thence, doth issue a streame of wickednes, to the sea againe.

Now, although it be thus manifest, that sin doth proceed from the suggestion of Satan, working with our own concupiscence: yet, euil and godlesse men, they think, they are tempted of God: and when they sin, they doe not sticke to say, *God hath so decreed it, let him therefore work his will: for who hath euer resisted his will? Homer* that notable Heathen Poet, hee answered such men very fitly in the person of *Iupiter*, speaking in this sort.

Hon. Od.

1. Pag. 2.

Ωποτοι διοι δι' ην ουκ εστι βροτοι αιτιωται
Εξ ημεων γδ φασι και ημιναι : οι δε η αυτοι
Επιστοι αταθα νιστοι, ωσφ μοσσι, αλγα ιχυσσιν.

Hos. 14. 2.

Proptijs
pennis con-
figimur.

Eccles. 7.

31.

Prou. 29. 6

O ye foolish mortal men, euer and anon, you cry out of the immortall Gods, imputing to them the cause of your miseries, when (indeed) your selues are the workers of your owne woe. *Perditio tua ex te, O Israel, thou hast fallen by thy owne iniquitie. Stigias ultro querimus undas.* Like the Ostridge, we doe prick our selues with our owne feathers; and we our selues doe cause the ship to leak, where we saile. *Onely (lo) thus haue I found, that God hath made man righteous, but they haue sought out many inuentions. Quare peccas, quia nescis? &c.* How comes it to passe, saith S. *August.* that thou dost sinne, because thou art ignorant? it is not so: why dost thou sinne? because thou art compelled? there is no such matter: why dost thou sinne? because it pleaseth, it delighteth thy wicked, and corrupted nature. *In the transgression of a man, is his snare.* Of our owne accord, wee run

Predestination.

run wilfully into the dead-fall of sin:
 so is it in the 9. Psalm. and 16. verse:
*The ungodly is trapped; how? not by
 God, but by the Works of his own hands.*
 The Lord our God is good, holy, and
 only holy: so holy, that (as Iob saith)
the Angels are unclean in his sight: so
 pure, that his Ministers, the Che-
 rubins are of fire most cleere: and
 yet, the Cherubins and Seraphins
 doe couer their faces with their
 wings, as not able to behold the
 perfect brightnes of his most pure
 and vndefiled Maiesty. Therefore al-
 though no action can be done with-
 out God, and that his power is so in
 al things, that we cannot so much, as
 lift vp our finger without him: *For in
 him we live, and moue, and haue all our
 being:* Yet is not God the cause of any
 sin: *ὁ θεὸς ἀνὴρ καὶ ἡμεῖς*: We cannot
 faste the least touch of any euil vpon
 God. But so it stands: *Vna eademque
 actio tribuitur & causæ principali, &
 instrumentali:* In one, & the self same
 action, there is a double cause. First,
 the instrumental cause mouing: then
 B God

Isa. 6. 2.

Act. 17. 28.

Gre. Naz.

Predestination.

August. ad
Simplica-
num lib. 2.
quæst. 1.
*Sicut non
est mala
voluntas a
Deo, sic non
est potestas
nisi à Deo.*

God separated from the instrument; yet giuing power of motion to the same. Through this double cause of mouing, there is a double worke, which vnto vs seemeth to be but one. For example: God (as appeareth in the 2. of the Acts, and the 23. ver.) by his determinate counsell and foreknowledge, deliuered vp our Sauior Christ, as the principall cause; *Iudas* as the instrumentall cause: yet, neither is God to be drawne in, as a partie in *Iudas* fault; nor *Iudas* to be excused as furthering \bar{y} work of God: For God neuer commanded *Iudas* to deliuer vp Christ: nor *Iudas* in deliue- ring him had any such intention, as to doe God seruice in the execution of his will. *Deus agit per malos, non in malis.* The wicked are the instru- ments of God; Yet not God the cause of their wickednes. God is the cause of the action, but not of the euill, or qualitie in the action. For example: A man trauelleth his horse by the way, he is the cause of his going: but, if his horse halt, or haue an ill pace, hee is not

Predestination.

not the cause of his ill going.

A cunning man striketh an instrument with his fingers; he is the cause of the sound, but if the instrument be bad, or the strings not well chosen, he is not the cause of the ill sound.

The iron rusteth, thou wilt not wite it vpon the Smith. Wine sowreth, the fault is not in the Vintner. In the heauens, there is a double motion, *scilicet 2. arisegen*: The fixed Stars and the whole Globe of all, is carried about with one Sphere, and with one motion; yet the Planets in themselves, haue a wandring and vncertaine course. The like, we may vsually behold in euery clock: The greatest and highest wheele moueth, and carrieth about all the rest; yet, in this motion, some wheelles turne to the right hand; others to the left, and that by a contrary course.

So then, it fareth thus with the wicked. As he that hath an euill and corrupt stomacke, if he do eate hony, it turneth into gall: or, as if a mans hand be out of ioynt, when he would

Aristoxenus in lib.
de foraminibus tibia-
rum.

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move it one way; it turnes another : so the wicked and godles men; whereas the light of nature , Gods spirit, and his word leadeth them one way; their owne vile inclination, their owne concupiscence leadeth them another.

Iob 34. 10. Now then, what shall we say? is there vnrighteousnesse with God? doth he cause vs to commit sin? No, God forbid, *wickednesse should bee in God, or iniquitie in the Almighty.* But as it is said before, *Euery mā is drawn away by his owne concupiscence, and is enticed: lust, when it hath conceived, bringeth forth sin, and sin, when it is finished, bringeth forth death.*

Iam. 1. 14.

August.
lib. de hæ-
resi.

Hauiug hitherto freed God from all imputation of euill, by shewing from whence sin comes, & that God is not the author of it : We do here meet with the Pelagia heretike (who not able to vntie this knot) affirms that the wicked are reiected, for the sins which Cod fore-saw they would commit : and so contrariwise, the godly preuenting the grace of God by

Predestination.

by their merits, are predestinated, and chosen through faith, and good works, which God foresaw, they should doe: Making Gods eternall election to depend vpon our faith, and vpon our works; whereas (cleane contrary) our faith, our good works, and all the good that is in vs, doth wholly depend vpon Gods free election.

S. Paul saith directly, *God hath chosen vs in his sonne Christ, before the foundatiō of the world was.* If in Christ; assuredly it appeares, wee were vnworthie in our selues, and so Godselection is the cause of our good works. *Et causa non est posterior suo effectui*: the cause, it doth neuer follow the effect.

The learned Schoole-man makes it plaine: *Non ideò electus est quis, quia talis futurus erat, sed ex tali electione talis est factus*: No man was euer chosen through faith and good works, which God foresaw that hee should doe: but the faith and good works, which wee now doe, proceed

Ephc. i. 4.

Pet. Lomb.

Calling.

from the eternall election, which went before.

2. Tim. 1. 9.

This doth the Apostle very plainly set downe. *God hath saved vs, and called vs, not according to our works, but according to his owne purpose and grace, which was giuen to vs, through Iesus Christ, before the world was.*

Calling.

Morcouer, whom hee Predestinated, them also he Called.



As from the maine sea, wee do strike into some channell or riuer : So from *Predestination* (the great depth of Gods counsell) the Apostle commeth vnto *Calling*. For, whereas it hath been shewed in opening the first point, that God of his free mercy did choose some to life, and others hath left vnto perdition: In this case, if God should neuer *Call* men ; if hee should neuer offer them grace ; it might seeme preiudiciall to his mercie:

Calling.

cie: and though we did sinne, yet it might be thought, our selues could not redresse it. For this cause the Apostle commeth from *Predestination* to *Calling*, that is, from Gods determinate counsel, to the means, which he hath appointed for our saluation.

This *Calling* is twofold, either outward, or inward. The outward and generall *Calling*, is, by the works of God, and by his word. First, by his works. This world, it is an Vniuersitie, or a Colledge: wherein there are two Lectures, whereof euery man liuing must bee an hearer, and a learner. The first, is the Philosophie Lecture, concerning Gods works, in the heauens, and all his creatures: by the which wee are taught, and daily *Called* to know God.

This is a plaine and easie Lecture, written in great capitall letters, that euery simple and ignorant man, may read it running. The other is the *Diuinity Lecture*, when we are exempted from the first, and led on further to know God in his word. But these

Plut. de
tranquil.
animi.

Pſalm. 19.

Lectures; they are expreſſed together in the 19. Pſal. From the 1. verſ. to the 7. is contained the Philoſophy Lecture. *The heauens declare the glory of God: and the firmament ſheweth his handywork. Day vnto day uttereth the ſame, and night vnto night teacheth knowledge: there is no ſpeech nor language, where their voice is not heard. Their ſound is gone forth through all the earth, and their words vnto the ends of the world. In them, hath he ſet a Tabernacle for the Sunne, which commeth forth as a bridegrome out of his chamber; and reioyce like a mighty man, to run his race: his going out, is from the end of the heauen: and his compaſſe is vnto the ends of the ſame, and none is hid from the heate thereof.*

The Diuinitie Lecture begins at the ſeuenth verſe, and continues to the 11. verſe.

The Law of the Lord, is an undefiled Law, conuerting the ſoule; the teſtimony of the Lord is ſure: and giueth wiſdom vnto the ſimple. The Statutes of the Lord are right: & reioyce the hart.

The

Calling.

The cōmandement of the Lord is pure:
and giueth light vnto the eies. The
feare of the Lord is cleane; indendureth
for euer. The iudgements of the Lord
are truth and righteous altogether.
More to be desired then gold; yea, then
much fine gold: sweeter also then ho-
ny, and the hony combe: Moreouer by
them is thy seruant taught, and in kee-
ping of them there is great reward.

Touching the Philosophy lecture:
that wee are all first Called, to know
God by his works; it is most apparāt.
For *κόσμος, est diuinitatis symbolū*: the
world is the glasse of Gods diuinity.
The heathen Philosopher saith: *Deus
tangitur in operibus*: God is euen
touched in his works. He iumpeth
with S. Paul, Act. 17. 27. *The heathen
by groping might haue found him: for
doubtlesse, he is not far from euery one
of vs.* In the 143. Psalm, and the fifth
verse, the holy Prophet saith thus: *I
wil muse vpon al thy works, and exercise
my selfe in the works of thy hands.* If a
man will profit by this Philosophie
lecture, he must vse meditation. For
indeed

Iamblicus
de myste-
rijs.

Act. 17. 27.

Psa. 143. 5.

Calling.

indeed, if a man doe rightly consider of the ebbing and flowing of the sea, wherof no reason can be rendred: of the certain course and change of the *Moone*, with the secret influence of the *same*: the nature of the wind, no man knowing, whence it commeth, nor whither it goeth: the hugenes of the swelling sea, girt in by Gods cōmandement, y it doth not ouerflow the banks: the raging thunder, which makes al the beasts of y field to tremble: the fearefull lightning, which in the twinckling of an eie, passeth frō East to West; how all things keepe their appointed course, wherein they were created. As we walke abroad in the fields, if we doe behold and view the glory of the Sun and Moone, the beautie of the Stars, the sweet dew, distilling showers, greene pastures, pleasant medowes, cleere springs, thicke woods, gushing fountaines, the wonderfull increase of corne, cattle, and such like: Who is he (beholding these things, and seriousslie meditating vpon this Philosophie
Lecture)

Calling.

Lecture) but he must needs confesse, that God doth *Cal* him, being so manifestly taught to know him in his works?

And, as God is thus seene, and taught vnto all the heathen people by his works, in *μεγαλοκόσμος*, in the frame and composition of this great world: so likewise God doth *Call* vs, by his works in *μικροκόσμος*, in the little world of man: *Homo est cœli simulacrum, & interpretatur naturæ*: Man, hce is the picture of the heauens, and the interpreter of nature. Concerning God, we acknowledge him to be a spirit; concerning the world, wee haue found it to be a body: in man, wee haue an abridgement of both; namely, of God, in regard of his spirit; of the world, in the composition of the body; as though the Creator (vpō purpose, to set forth a mirror of his works) intended to bring into this one little compasse of man, both the infinitnesse of his owne nature, and the hugenes of the whole world together.

As

Calling.

As in the world, so in the body of man, there is a wonderful mixture of the foure Elements. The Hart, placed in the middest, as the Earth or centre: the Liuer, like the Sea, from whence the liuely springs of bloud doe flow: the Veines (like riuers) spreading themselues abroad vnto the vttermost members: the Braine, which giueth light and vnderstanding, placed aloft like the Sunne: the Senses set round about, like Starres for ornament: the Countenance of man, full of grace, and maiestie, striking a terror into all creatures. Such and so wonderful is God in his power, that he is seene in the workmanship of the body.

But if man (as it were out of himselfe) could behold this body, receiuing life, & entring into the vse of all his motiós: loynts, mouing so actiue-ly: Sinews, stirring so nimbly: Senses, vttring their force so sharply: The inward Powers, so excellent: the Spirit, supernaturall: Reason, so diuine: the Minde and Cogitation,

so

Calling.

so quick and infinit: the Vnderstanding, so Angelike: and the Soule (aboue all) *Dei x^o deus*, the ingrauen image of the immortall God: If man could enter into himself, & consider rightly of this, he must needs be driuen to confesse, that God hath *Called* him, by those works, which are most apparant in himselfe.

Therefore as *S. Paul* soundly reasoneth, in the 1. to the Romans, and the 20. verse; No man can excuse himselfe. Neither the Turkes, who acknowledge Mahomet their great Prophet: nor the Indians, that worship the Sunne: nor the Egyptians, who offer sacrifice to all manner of beasts: neither they, nor any other remote and barbarous people, that doe worship strange Idols of their owne inuention: none of these can excuse himselfe, and say, hee is not *Called*: because the inuisible things of God (his eternall power and Godhead) are scene by the creation of the world, being considered in his works: to the intent all men might bee without excuse.

Thus

Wisd. 13. 8.
*They are
not so be excused.*

Wisd. 13. 5.
*By the greatness of the
creatures &
their beautie, the Creator
being compared might
be considered.*

Calling.

Psal. 145.
19.20.

Thus we see, by this Philosophie Lecture, all people (whatsoever) are instructed to know God. But to his owne people, God reades Diuinitie lecture: he *Callesh* and teacheth the by his word. In the 146. Psalme, and the two last verses: *God hath giuen his word vnto Iacob, his statutes, and his ordinances vnto Israel. He hath not dealt so with euery nation, neither haue the heathen knowledge of his lawes.* So then, as in the 1. of Kings, 6.28. verse, there is mention made of three Courts of the Temple at Ierusalem, wherein God was worshipped: so here are three Courts.

First, we behold God in the frame and composition of the Heauen, and the Earth, as the great and outermost Court: the we see God in our selues, in the workmanship of the bodie, in the powers of the minde and soule, there is the inner Court. Lastly, with the high Priest, wee enter into *Sanctum Sanctorum*: that is, wee behold God, and learne to know him in his sacred and heauenly Word. All the
Prophets,

Calling.

Prophets, and Apostles, all the Ministers of God, they are Diuinitie Lecturers, and all Nations, people, and kinred, to whom they haue and doe preach the Gospell of Christ Iesus; all these haue their outward *Calling*: and vnto all these, grace, mercie, and saluation in Christ Iesus hath been offered. And hereof is that place vnderstood in the 20. of Matth, vers. 16, *Many are called, but few are chosen*: that is, by the outward *Calling*, both of the works of God, & of his word, many are *Called*, (for this outward *Calling* is commo both to good and bad) but by the inward *Calling*, effectually working in them a liuely faith, apprehending Christ: so, very few are *Called*. Here in this place of *S. Paul*, is meant a more speciall, powerfull, and inward *Calling*, which is wrought by Gods spirit, and ioyned with faith: so doth *S. Augustine* expound it, in his booke *De Prædestinatione sanctorum*: *Non quacunq̃, sed qua uocatione fit credens*: Whomsoeuer God hath chosen to life, him he

Calling.

Act. 16. 14.
Eph. 1. 13.

he hath also *Called* by that *Calling*, whereby hee is made and becomes faithfull. Acts the 16. and 14. *A certaine Woman named Lydia heard vs.* There is the outward *Calling*: and *the Lord opened her heart, she attended to the things which Paul spake, and she was baptized*: there is the inward *Calling*. This then is the sound and plain meaning of these words: *Whom he hath predestinated, those he hath called*; that is, those whom he hath chosen to eternall life, hee hath also ordained to vse the meanes of salvation, which is an effectuall *calling by his Word and Spirit*.

Having discussed this second point, whereby it appeareth, how all men liuing are *Called*, both by the works of God, and by his word, wee may here see how the dissolute liuers and prophane Atheists of these our times deceiue themselves. It is a common conceit fostred in the bosome of many; yea, vile and sensuall men, they will not stick to say: If I be saved, I am saved: If I be chosen to life,

Calling.

I am sure of saluation: If otherwise, I cannot auoid it. Assuredly, such mē, they doe speake as peruerfly, and as senselesly, as if a mau should say, that hee would gladly be at Yorke, and yet will vse, neither horse, foote, nor Wagon, but will flie thither. For the determinate counsell of God, it doth not take away the nature and propertie of secondarie causes, it doth not take away y^e means of saluation, but rather, Gods secret counsell, it doth set those causes in order, and doth dispose of those meanes to their appointed end.

Gods purpose, his eternall decree is not to bee sought out in his bottomlesse counsell. For then wee must all crie out with S. *Paul*: Ω βυθὸς πλού-
της, καὶ σοφίας, καὶ γνῶσεως θεοῦ; *O the deepnesse
of the riches, both of the wisdom and
knowledge of God! how unsearchable
are his iudgements, and his waies past
finding out!* But Gods purpose, his
eternall decree is to be sought out in
the meanes, and in the manifestation
appointed for the same.

Rom. II.
33.

Calling.

The course and order of mans saluation, is like a golden Chaine; and this verse may fitly be called *Iacobs Ladder*, whereupon the Angels and Saints of the Church do descend and ascend vnto God. *Iacob* wrestled with the Angell at the foote of the Ladder: we must not be so hardie, as to wrestle with God at the top of the Ladder. Wee see here, God hath set downe, not onely *Predestination*, as though we should stay there; but *Iustification & Calling*, as middle-steps and degrees, wherby we must ascend vnto God. We must not pull downe the Ladder, and thinke to iump into Heauen. To say, If I be saued, I am saued; it is the Diuels Diuinitie. When our Sauour was vpon the pinnacle, he bad him cast himself down headlong, for (saith he) *God hath giuen his Angels charge ouer thee, lest at any time thou dash thy foote against a stone.* He left out the chiefe point (in all his waies:) it was not the right way from the pinnacle, to cast himselfe downe headlong.

Matth. 4. 6.

No

No more is it here the way, to stand vpon this high point and dangerous pinnacle of *Predestination*, to cast a mans selfe downe headlong, desperately, saying, If I be saued, I am saued. In the 2. of *Oze*, 11. verse, the Lord there promising temporal blessings, setteth downe an order and a course, how they hang together: *I* (saith the Lord) *will heare the heauens, and the heauens shall heare the earth, and the earth shall heare the corne, and wine and oyle, and the corne and wine and oyle shall heare Israel*: so likewise, in the spirituall blessing of the Soule, there are meanes, and an order, how we come vnto the same. God by his Sonne Christ, Christ by his Word; his Word worketh by his Spirit; his Spirit doth certifie our hearts; our hearts stand fast by faith; faith catcheth hold vpon Christ; and so back againe, Christ presenteth vs vnto God.

Here likewise in this Scripture; God hath chosen vs frō euerlasting; there is *Predestination*: he doth not

Oze 2. 11.

Calling.

there leaue vs, but thē he doth teach vs by his word; there is *Calling*: this word (through his spirit) ingendreth faith; there is *Iustifying*: this *Iustifying* faith lifts vs vp vnto God; there is *Glorifying*.

Arist. Rb.
lib. cap. 7.

Common sense and reason doth teach vs: καὶ τὸ αὐτὸ καὶ τὰ πρὸς τὸ αὐτὸ: In euery action, the end and the meanes of the end, must goe together. The end which euery one of vs doth desire, and aime at, it is eternall glorie: we must be sure then to lay hold vpon *Calling* and *Iustifying*, as the meanes ordained to come vnto this end. For this is a certaine and sure ground in Diuinitie and Religion; Whomsoever God hath appointed to eternall life, he hath also appointed that man to vse the meanes whereby hee may come vnto the same.

To make this more plaine, let it please you, to vouchsafe the hearing of an accident, which fell out, very fitly to this purpose.

One *Ludonicus*, a learned man of Italy, yet wanting the direction of Gods

Calling.

Gods good spirit, and so neuer considering aduisedly, of the meanes of our saluation; he grew at last to this resolution: *Si saluabor, saluabor*: It bootes not what I doe, nor how I liue: *For if I be saued, I am saued*. Thus *Ludonius*, bewitched with this desperate opinion, continued a long time, till at length he grew very dangerously sick: whereupon he sent for a cunning & learned Physition, and earnestly requested his helpe: The Physition before-hand, made acquainted with his former leand assertion, how in his health he would vsually say, *If I be saued, I am saued*: hee likewise directed his speech to the same purpose, and said: Surely, it shall be needles to vse any means for your recouery, neither do I purpose to minister vnto you: for if \bar{y} time of your death be not come, you haue no cause to feare, you shall liue and doe well enough without Physick: and if the time of your death be now come, it is vnpossible to auoide it. *Ludonius* musing in his bed of the matter, and

Calling.

considering aduisedly of the Physicians speech, finding by reason, that as meanes were to bee vsed for the health of the body; so God also had ordained meanes for the saluation of the soule: vpon further conference (with shame and grieve) he recanted his former opinion, tooke Physicke, and so was happily cured both of soule and bodie at one time.

By this doctrine of Gods loue so manifestly *Calling* vs; wee directly learne, that if a man do thirst after his saluatiō: if a man would be thoroughly assured in his hart and conscience, that God hath chosen him to eternal life, he must not rush presently into *Predestination*, into Gods secret counsell: but he must enter into himselfe, to try, and examine, whether he bee rightly *Called*: for as the surest way to come vnto the Sea, is first to finde out a riuer: so concerning our saluation, the plainest and surest way to find out the depth of Gods counsell, is first to come vnto *Calling*, vnto *Iustifying*, which are as sweet & liue-
ly

Calling.

ly springs flowing from the same.

Wee know, and see daily by experience, wee are not able to discern, we cannot pierce with the eye, to see what matter the Sunne is of: but we can plainly see, and manifestly perceive, both beames, and heate, and light proceeding from the same. So here (concerning the first point of *Predestination* alone) we cannot conceive it, wee are not able to pierce it, for it is the way, which the Eagles eye hath not seene: but *Calling* and *Iustificing*, which are as heat and light proceeding from the same: those we may as comfortably perceive, as we doe sensibly feele the heat and operation of the Sunne. Here then is the dutie of a true Christian, here is the part of a religious and good man indeed, not to venture his saluatiō vpon a bare speech, and presumption of *Predestination*: but to vse all meanes possible which God hath ordained.

That hee may truly be *Called*, to heare the word of God, and to ioy

Calling.

in hearing of it, with loue, and with a desire to profit, that he may be *Iustified*, (when hee hath heard) to bee feruent in prayer, zealous of well doing, and abundant in all good works of Charitie: that he may be *Glorified* in the life to come: to consecrate both soule and bodie, and all the whole course of his life vnto God, that so growing vp from faith to faith, from vertue to vertue, frō hearing to beleeuing, from *Calling* to *Iustifying*, at length, Gods spirit may certifie our spirits, that wee are his, our bodies his, our soules his, and we settled and sealed vp in a Christian ioy for euer.

Wherefore, I beseech you all, by the mercies of God, and I entreate you as you hope to stand with comfort, before God & his Angels at the last day: euery man lay hold vpon his soule betimes: doe not esteeme the loue of any thing in this world, more then the loue of God, purchased in his Sonne Christ Iesus. Take heede, and beware of this prophane speech:

If

Calling.

If I be saued, I am saued; vtter it not
in word, thinke it not in heart, away
with it: For God is not the cause of
our condemnation, it is our selues.
(Woe vnto vs wretches) wee our
selues are the workers of our owne
destruction. Wisd. 1. 13. *O seeke not
Death in the error of the soule, and de-
stroy not your selues, with the Works of
your owne hands. Bis interimitur, qui
suis armis interimitur.* Euery man
catch hold vpon this Chaine, worke
and make sure his saluation, & striue
to walk before the Lord in truth, and
with a perfect heart. On the one side,
let no man passe on in a secure and
carelesse course of life: nor on the o-
ther side curiously prie into the hid-
den counsell of the Lord; but euery
good Christian, with an humble spi-
rit, with an honest mind, with a
cheereful and good hart, seeke to ap-
prehend those meanes which God
hath appointed for his saluation.

Wis. 1. 13.

The

Iustification.

The third Linck of this Chaine is Iustification. Whom hee hath Called, those he hath Iustified.



IT is a principle in reason: *Actio perfecta non recipitur, nisi imperfectè primò:* An habit is not gotten at the first, the worke of our regeneration is not wrought on a sudden. But as the Psalmist saith: *The Godly grow from strength to strength:* and the wise man sheweth how: *The light of the righteous shineth more and more, to the perfect day:* So here, the Apostle, (foot by foot) leadeth vs from one degree vnto another, till at length, we may come to make our election sure. This *Iustification*, it goeth a step farther then *Calling*. For *Calling*, is an enlightning the mind with spirituall knowledge: *Iustifying*, an establishing the heart with a grounded perswasion: *Calling*, is the beginning of conuersion,

Psal. 84. 7.

Pro. 56. 4.
18.

Iustification.

conuerſion, but *Iuſtifying* is a full clearing of the heart: *Calling*, is the firſt change of one that is regenerate, but *Iuſtifying*, is the full perſwaſion of the Soule, when the Spirit of grace reſteth in vs, and wee ſetled and truly ſanctified in an holy and Chriſtian courſe of life.

So then, when we haue not onelie ſorrowed for ſinnes paſt, which is the firſt ſtep of our *Calling*: but further, when we are renewed in ſpirit, and ſo changed in our life, that for the moſt part our thoughts, words and works are guided by the good ſpirit of God (for, *as many as are led by the Spirit of God, theſe are the ſons of God*) then wee may aſſure our ſelues, that we are *Iuſtified*. Howſoeuer wee be choſen from the beginning by Gods loue, and after *Called* by his word, yet there is neuer aſſurance vnto vs, vntill the holy Ghoſt hath ſealed it vp in our hearts, which ſealing is our *Iuſtification*.

Thuſt to aſſure vs of our *Iuſtification*, it is not enough to be *Called* to
the

Rom.8.14.

Glorifying.

Pro. 27. 19

the knowledge of saluation in Christ by his word; but after this knowledge, to lay hold vpon Christ by a working faith, and so to hold on, and continue still, an holy Christian, and sincere course of life, that at length, as *Salomon* saith, *In water, face answereth face*: so in this worke of *Iustification*, our spirit may answer vnto Gods spirit, that we are his. Euen as the pure and crySTALL glasse, doth liuelie represent the image, which is set before it: so the heart once *Iustified* by a liuelie faith in Christ in some good measure doth expresse the image of God, and striveth to come vnto this marke, which is here propounded, namely our *Glorification*.

Gloryfying.

THe fourth Lincke of this Chain is *Glorifying*. Which *Glorifying*, is the highest step of *Salomons* Throne: it is that exceeding great reward, which God promi-

Glorifying.

promised vnto *Abraham*; it is that eternal weight of glory, wherof, I neither know how to begin, nor how to make an end of speaking. *In vita aeterna, facilius possumus dicere quid ibi non sit, quàm quid ibi sit:* In describing the glory of the world to come, it is easier to expresse what is not there, then what is there. For there is no discontentment nor griepe, no faintnesse nor infirmity, no mourning nor miserie, no corruption nor death; but ioy, & fulnes of ioy for euer; such ioy, as if we had once tasted, wee would despise the pleasures of a thousand worlds in hope of assurance to enioy it. For, after we haue waded through the miseries of this life, at length (in the twinckling of an eye, in a moment, with the sound of a Trumpet) we shall be carried into the heavenly Paradise, into *Abrahams* bosome: thousand thousands of Angels and Saints, shall receiue vs with ioy and singing: Our meat shall bee that bread of life, and that heavenly Manna, which will tast like whatsoeuer thing

Aug. de
Symb. lib. 3

Glorifying.

Reuc. 5. 13.

thing we desire : our drinke shall be the water of life ; which if wee haue once tasted, we shall neuer thirst againe ; our mirth and musicke, shall be the song of the Saints: *Alleluia, honour and praise, and glory be vnto him, that sitteth vpon the throne, and vnto the Lamb for euermore.*

There shall we reioyce continually in the presence of the holy One. We shal be his Saints, and he shal be our God: neither shal we feare death any more, neither sorrow, nor crying, nor feele any want againe.

The Lord of hosts, who is the king of glory, he will take vs by the right hand, and leade vs to the garden of comfort, to the fountaine of ioy, where all our garments shall be washed pure, in the blood of the Lamb, and all teares shall bee washed from our eies.

There shall wee see the Courts of the Lord of hosts, new Ierusalem, the city of the great King: Where there is no night, nor any candle, nor yet the light of the Sunne : for, the
Lord

Glorifying.

Lord himself shall be our light, and with him, we shall shine as the starres in heaven. Here shall we be clothed with white robes, the innocencie of Saints; we shall haue Palmes in our hands in token of victory; We shall bee crowned with a diadem of pure gold, which is immortality: and seruing God a while in this short life, there shall wee haue riches, without measure; life, without death; libertie, without thraldome; solace, without ceasing; and ioy, without ending. O, blessed are they (Lord) that dwell in thy house, where the Son of God in glory, is light vnto their eies, musicke vnto their eares, sweetnes vnto their tast, and full contentment vnto their hearts: where, in seeing, they shall know him; and in knowing they shall possesse him; and in possessing, shall loue him; and in louing, shall receiue eternall blessednes, that blessed eternity, the garland we run for, and the crowne we fight for. In a word: Here we shall come vnto the end of all our desires, for what else is
our

Glorifying.

1. King.
10.6.

our end, but to come to that endlesse glory which hath no end.

The Queene of Sheba, when shee had seene the riches and royaltie of Salomons Court, shee said vnto the King: *It was a true word, which I heard in mine own land, of thy prosperitie and happinesse, but now I haue seene it with mine eies, loe, the one half was not told me*: so concerning the glorious fruition of eternity, in the life to come, whatsoeuer may possibly be deliuered by the tongues of men, yet vndoubtedly the one halfe cannot bee told vs.

By this place of Scripture (thus rising by degrees) the Katharists, the family of Loue, and the Puritans of our times, would gather this conclusion. Forasmuch, as here are certaine degrees set downe, whereby Gods Church is builded, and whereby the members of the same do grow vp in Religion: therefore now in this life by a godly reformation, we may attaine vnto perfection.

This self-conceited and headstrong

Glorifying.

strong opinion of theirs, hath bin the first cause, and ground of al the troublesome contentions, which long since haue bin raised; & now (at this day) are continued in our Church. For diuers men, while they take the-
se-ues (as *Iob* saith) *the Only-wise men*, and pure in their owne eyes, dreaming still of a certain imagined perfection, they neuer cease to bee clamorous to the Christian Prince, troublesome to the quiet state, and diuers of them very dangerous people to the whole Church of God. In this verse of our text, there is an end propounded, there is a marke set vp, whereunto euery Christian must labour to attaine, & strue by all good endeuour to come. But (alas) who can say that his heart is cleane, and man that is borne in sinne, and conceived in iniquitie, while he is clothed with sinfull flesh, how can he attaine perfection?

That the militant Church of Christ hath had imperfections in all ages, it is a plaine and an vndoubted truth.

D

For

Glorifying.

For if euery member bee imperfect, how can there bee perfection in the whole? *Perfectio nostra magis constat remissione peccatorū, quā perfectione virtutum*: Our perfection consisteth (rather) in the forgiuenes of our sins, then in the perfection of our vertues.

In truth, thus stands the estate of a Christian mans life in this world.

As a man traueilling a long iournie to a far citie, he doth not continually goe, but hee resteth here, and staieth there, he baiteth in one place, & lodgeth all night in another, yet still he is going forward, and holdeth on his iourney: so in this life wee are pilgrims, we are trauellers, and howsoeuer we do seeke another countrey, and striue to come vnto the citie of rest, yet in this iournie we wander often out of y way, we take many fals, we haue many impediments; neither is it possible the light of our faith should still hold out, & neuer be darkened in this pilgrimage, till in y life to come, we be made citizens of that heauenly Ierusalem, which is aboue.

We

The Conclusion.

We conclude then with the sweet and modest saying of good *S. Augustine: Hæc est perfectio Christianorum, ut agnoscant se nunquam esse perfectos:* Herein stands the perfection of a Christian, to acknowledge himselfe neuer to be perfect.

Now it remaineth (as was promised in the beginning) to shew the mutuall coherence of these words, and knit vp againe the Lincks of this Chaine together.

The Conclusion.

Here in foure words, are contained the foure causes of our Saluation: In *Predestination*, there is the efficient cause, which is Gods loue: In *Calling*, there is the material cause, which is Christs death, opened in his word: In *Iustifying*, there is the formal cause, a liuely faith: In *Glorifying*, there is the finall cause, which is euerlasting life.

Thus, in *Predestination*, we behold God the Father chusing of his loue:

The Conclusion.

In *Calling*, wee heare God the Sonne teaching by his word: In *Iustifying*, we feele the comfort of God the holy Ghost, sealing by his spirit. The truit of al which: of Gods loue, chusing; of Christs word, *Calling*; of God the holy Ghost, comforting; the effect of all these is our *Glorification*.

So that, as we do see farre with our bodily eye, yet reach farther with reason, which is the eye of the mind; but faith (which is the cie of \bar{y} soule) out-strippeth both: So, *Calling* enlighteneth the minde with spirituall knowledge: *Iustifying* goeth further, and sealeth vp the heart with heauenly comfort: *Glorifying* out-strippeth all, and doth rauish the soule with immortalitie.

Euery one of vs after this life, wee desire, and hope to enioy eternall glorie. Behold: *Conceditur in predestinatione, promittitur in uocatione, ostēditur in iustificatione, percipitur in glorificatione*: In *Predestination*, there is the first grant; in *calling*, it is directly promised; in *Iustifying*, it is plainly

Bernard.

The Conclusion.

ly shewed; in *Glorifying*, there is liuerie & season, the full possession of all.

In *Predestination*, God bestoweth vpon vs his loue : in *Calling*, he granteth the blessing of his word : in *Iustificying*, he yeelds the fruit of his spirit : in *Glorifying*, hee doth wholly giue vnto vs himselfe.

Here are the sweet springs issuing out of Nilus, the head whereof cannot be found: here are the foure pleasant riuers which water Paradise, and then runne through the world: which passe thorow the soule with a diuine vertue, and so comfortablie coole all our spirituall heate. Here is the holy and pretious oyle, powred vpon the head of *Aaron*, the exceeding loue, and fulnesse of grace, powred vpon our head Christ Iesus, and running downe to the skirts of his clothing, to euery particular and penitent member of his Church.

Here we may see the spirituall regeneration of the Soule, shadowed out in the first creation of the world. In *Predestination*, there is the huge

Ioh. 1. 16.
Of his fulnesse
we haue all
we receiued.

Gen. 1.

2.

The Conclusion.

4. and vast deepe ; the darke forme
whereof could not bee discerned : in
Calling, the separating of light from
darknes, of knowledge, from igno-
16. rance in the soule : in *Iustifying*, the
Sun is created, the bright beames of
his grace shine in our harts: in *Glori-*
26. *fying*, we may behold the new *Adam*,
framed after the image of God, and
placed in y^e paradise of immortal ioy.

Obserue hcre (if you please) the
kindnes of a louing father, who ha-
uing many sons, beareth secret affe-
ctiō to some one, there is *Predesti-*
nation : this affectiō in his good time
hee declareth , by making his will
knowne, & his loue manifest, there is
Calling : after this *Calling*, he causeth
him to take vp his inheritance in
Court, and giueth him earnest in to-
ken of assurance, there is *Iustifying* :
lastly, he enters into his fathers ioy,
and is made heire of all, there is *Glo-*
rifying.

Againe, in *Predestination*, the hea-
uenly Husband-man chuseth out a
plot of ground at his owne pleasure:

in

The Conclusion.

in *Calling*, he soweth it with the seed of his word: in *Iustifying*, he waters, and cherisheth it with his spirit: in *Glorifying*, he reapes and carrieth in- to the barne.

Lastly, behold apparantly in *Prede- stination*, how *Ioseph* long before was sold into Egypt, by the determinate counsell of God: by *Calling*, how he was loosed out of prison, and deliue- red frō the bondage of sin: by *Iustify- ing*, how his cause was made known, and so acquitted innocent: in *Glori- fying*, how he was clothed in purple, placed in the Kings Chariot, and made the chiefe of his kingdome.

Now then, as *S. Paul* saith to the Romans: *What shall wee say to these things?* in like sort, what shall we say to these so excellent, so sweete, so di- uine mysteries? to these so comfor- table testimonies of Gods loue? to this Ladder of *Iacobs*, whereupon none but Angels doe ascend? to this inward working of the spirit, which bloweth where it listeth? to this di- uine and hidden purpose, which can-

Gen. 45. 5.

Gen. 41. 14

Psa. 105. 19

Gen. 41. 42

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not bee deceiued? to this ineffable glory of the sons of God, which they doe expect and look for? what shall we say more effectually, more comfortable? Can any thing bee set downe more plainly, or knit vp more briefly? can any demonstration be concluded more soundly? Whom the Lord hath *predestinated* before all time, those doth he *call* in time: whom he *calleth*, those he doth *iustifie*: & who he *iustifieth*, those will he *glorifie*.

Thus then may euery true Christian conclude, for the comfort of his soule, and the assurance of his saluation for euer: I am *iustified* truly, by a liuely and working faith, therefore I am *called*: I am *called* effectually by his word, therefore I am *predestinate*: I am *predestinate*, and chosen of his free loue, from eternitie, and therefore I shall be *glorified* vnto all eternitie againe. O settled comfort, O sweete conceiued hope of ioy! That ioy, which strength of Hels ten thousand, can neuer take away. Wherefore should we feare? where-
of

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of shall we be afraid? No, no force
so mightie, so puissant, able to ouer-
throw vs. No terror of sin; no plagues
of death, no rage of the world, no
power of the diuell himselfe. In all
these; we are more then conquerors.
For all things shall turne to the best,
to them, that are setled in Gods feare.

That wicked, and most dangerous
conspiracy, plotted against the Lords
annointed, when it came to the verie
pinch, when it was brought to the
very height, was not al turned topsi-
turuy, and vtterly disappointed? This
day wee doe acknowledge it, with
thankfull remembrance; this day,
wherein we are all met together, in a
most happie, and blessed peace; this
day doth plainely witnesse, that hee
had the deliuerance, wee feelee the
comfort, the Church hath an endlesse
blessing, and God hath his cuerla-
sting praises. O, behold what it is to
be knit vnto God. For whom he doth
loue, who is able to wrong them?
whom he hath chosen, how can they
be reiected? whom he doth *Call*, how
shal

Gowry.

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shal they be shut out? whom he doth *Iustifie*, who dare accuse them? whom God will *Glorifie*, how can they bee forsaken? Seeing my soule is lincked to that Chaine, which can neuer bee vnloosed, my soule grounded vpon that foundation, which can neuer be shaken, what shall make vs to despaire? nay, what is it that shall make vs to wauer, or doubt of the singular loue of God, which hee beareth towards vs, in his Sonne Christ Iesus? What shal separate vs, from the hope of immortalitie, in the life to come? shal the wearisomnes of this troublesome life? shal the discontentments of this transitory world? shal a little sicknes, shaking this brittle house of clay? No, al the afflictions of this life, which are but for a moment, they are not to be accounted worthy that exceeding, surpassing, eternall weight of glory. For God hath chosen vs before the world, he hath *Called* vs out of the world, hee hath *Iustified* vs in the world, and he will *Glorifie* vs in the world to come. God hath Cho-
sen

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sen vs not being, he hath Called vs being enemies: he hath *Iustified* vs being sinners: and he wil *Glorifie* vs being mortal wretches. Therefore we may cheerefullie sing with *David*: *Misericordia Domini, ab aeterno in aeternum*: The mercie of the Lord is from euerlasting, to euerlasting: From euerlasting *Predestination*, to euerlasting *Glory*, the one hauing no beginning, the other no ending.

This blessed fruition of glory and immortalitie, that we may feele the comfort of it in our hearts and consciences now in this life, and hereafter enioy in the life to come, the Lord grant, euen for his blessed Son Christ Iesus sake: to whom, with the Father, and the holy Ghost, three persons, and one euerliuing God, be ascribed all power, glory, praise and thanksgiuing, for euer and euer.

Amen.

FINIS.



THE SECOND SERMON.

Hardening.

Exod. 10. 20.

*And the Lord Hardned Pharaohs
heart, and he did not let the Children
of Iſrael goe.*

Ier. 17. 9

T*He heart of man is deceitful
and wicked aboue al thing's,
who can know it? Although
the heart of man be so lit-
tle, that it will scarce serue a Kite for
a bait, yet there are not more win-
dings; nor more turnings in a maze,
or in a labyrinth, then are in the hart
of man. The Heathen were so for-
ward in acknowledging a diuine
power, that rather then they would
be without a God, they gaue diuine
honour*

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honour to any kind of creature. The Assyrians worshipped Idols, the Persians Starres, the Egyptians Plants, and all manner of Beasts; the Grecians their owne conceits; and the Romans made their citie a shop for all kind of Gods.

So many were the windings, and so infinit the turnings of the heathen touching diuine worship; that *Varro* obserued in the world three thousand Gods. The dissolute and cunning Atheist, he hath a fetch by himselfe alone, he lets loose the raines, and followes the streame of his sensuall affections, because he conceiues in his heart, and cleane contrary to the heathen, saith there is no God at al. There is a third kind, who though in shew they outwardlie acknowledge God, yet they again haue another winding, secretly to themselves they plod on, swallowing any sinne, for why? *The Lord will neither do good nor euill*: Because there is not present punishment for euery sinne. *Tush all is well, no harme shall happen vnto*

August. de
Ciuitate
Dei.

Psal. 14. 1

Zeph. 1. 12.

Psal. 10. 12

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*unto vs; For God careth not for any thing. Lastly, in these our daies, there is a fourth sort, who haue a more strange turning then all the former. For many hauing a generall notion of Gods omnipotency, hearing and reading somtimes of Gods Election and Reprobation (whereof they vnderstand no ground nor conceiue aright) they will presume to commit any sin; for (say they) *All is in God, no man can resist his power, if he hath chosen me to life, I am sure for one, if otherwise* (as he did with *Pharaoh*) he hath appointed me a *Vessell of his Wrath*, and it is not possibly to be auoided.*

Such are the windings, and these are the turnings in the hearts and secret thoughts of men, either euerie creature a God, or else no God; either a God that regardeth not sinne, or else a God that causeth vs to sin. *These turnings and deuices in the sight of the Lord, are esteemed as clay before the Potter.*

To conuince the palpable errors of the three former, I hold it not conuenient:

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uenient : For to thinke there is any one here present, who doth acknowledge no God at all, or such a God as regardeth not the actions of men, I hold it wrong to this holy assembly, and I hope better things of this christian audience.

But to meete with this latter sort, who leauing all good meanes of their saluation, doe inwardlie fall away from God, and yet in their wilfull ignorance would shift off, and shoue the cause of their condemnation vpon God: For such chiefly, haue I vndertaken the exposition of this Scripture, in opening whereof I will touch these fve points.

First, that there is *An Hardening.*

2 *That God Hardnetb not.*

3 *How men become Hardened.*

4 *Most wofull to be Hardened.*

5 *The meanes to auoid it.*

There

There is an Hardening.

CConcerning this first point. There are in the Scriptures two Greeke verbs, which are commonly vsed for this *Hardening*. The first is σκληρυνω, which doth properly signifie, to drie vp and wither, vsed often in the 3. to the Hebrewes, 8. 13. 15. verses, μη σκληρυνετε τας καρδιας υμων; *Harden not your hearts.* The other verbe is παροξ, which signifies to obdurate, or to make hard: Eph. 4. 18. δια τω παροξι καρδιας αυτων; *They became strangers from the life of God, through the hardnes of their hearts.* Hauing thus recourse vnto the Greek tongue, we shall see, that in the heart of man, first, there is a drying vp, and a certaine withering: For in naturall things, and also in the soule, as there is a watering which is good and comfortable, so there is a drying vp and withering, which is dangerous and hurtfull. In the earth

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earth there is a watering, for the hills are the teates, and the springs the milke to moisten, and to water the valleis. Psal. 104. 10. *Hee sendeth the springs into the rivers which runne amongst the hills.* In the earth there is a drinesse, for (saith *Isaiah*) *The people mourne for want of moisture, the rivers of waters are dried up, and the trees of the field are withered.* In the bodie there is a watering, for the *Liver* is the spring of blood that runneth into euery veine, and therefore *Salomon* calleth the *Liver*, *The goldē well.* In the body there is a withering, for *Danid* complaineth in the Psal. 22. 15. *My moisture is like the drought in Summer, and my bones are dried up like a potshard.* As in the earth and bodie of man, so likewise in the soule there is a watering and a withering. In the 4. of *Saint Iohn*, and 14. verse, there is mention of a *well of liuing waters for the soule*: The preaching of grace in *Christ* is called the *watering of Apol- lo.* The Prophet *Esaiah* saith, *With ioy ye shall draw waters out of the wels of*
E *salua-*

Iocel 1. 20.

Eccl. 12. 7.

1. Cor. 3. 5.

There is an hardening.

Greg. Mag.

Psal. I. 3.

Esa. I. 30.

Iob 38. 30.
31.

Psal. I. 47. 28

saluation. Contrariwise, where this grace doth not water, there is withering: Si spiritus irrigatio defuerit, omnis plantatio exarescit: Euery planting that hath not the watering of Gods spirit, it withereth and dries away: therefore, saith the Psalmist, the godly, they are like the tree planted by the riuers side; there is watering: but the vngodly are as a garden that hath no water, and as the Oaken leafe that fadeth; there is withering.

The other Greeke verbe is *μεγευν*, which signifies to Harden. There be *Physica & ethica vicissitudines*: there is a naturall and a spirituall Philosophie. In the naturall course of things, there is a congealing and an hardening, as of the ice and frost, which Iob very fitly calleth *the bands of Orion*: because by the cold East and North windes the water becomes as a stone, and the clods are bound together. Contrarie to this *Hardening*, there is a melting; *He sendeth out his word, and melteth them. As when the frost doth giue, and the showers fall,*
which

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which *Iob* calls in the same place; *The sweete influence of Pleiades*. Both in nature, and in the soule also, there is a *Resolving*, and a *Hardening*: Deut. 32. 2. the word is called *Dew*, and there is a thaw or spirituall melting, when the heauenly dew doth cause the soule to giue, and to resolute into teares of Repentance: so in the 2. of Kings 22. 10. *Iosias heart did melt, when hee heard the Law read*. When King *Dauid* had committed murder and adulterie, very grievous sins; he neuer bethought himselfe of the matter, but began to congeale, and to be hardened in his sinne; but as soone as the Prophet *Nathan* had awaked him, and his hart (like *Gedeons fleece*) had drunk vp the heauenly dew, then presently *Dauid* began to relent, his soule melted with sorrow, and as appeareth in the 51. Psalm; he resolved into teares of repentance. *Hezekias*, when God had giuen vnto him a sudden and triumphant victory ouer the host of *Zenacharib*; presently after, in the pride of his heart, he forgot

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Esay 38.3.

God and began to congeale in sinne: but as soone as the word of Lord came vnto him by the Prophet *Esay*, then presently his heart melted, the blood of his soule flowed forth in his repentant teares, as appeareth in the 38. of *Esay*: *he turned his face vnto the wall and wept bitterly.*

Now, as there is a *melting*, so also there is an *hardening* in the soule, and that is, when the custome of sin hath beaten such an hard tracke, and so trampled the soule, that the word of God (the seed of life) cannot enter. This is expressed in the 13. of Saint *Matthem*, by the parable of the seede which fell by the high way side, where there was such an hard way, such a beaten path made by the common entrance of sinne, that the seede could take no roote, but the diuell comes like an *Harpie*, and deuoureth it, before it can enter: For example hereof wee will take *Cain*, and King *Pharaoh*, whom my text concerneth: *Cain* hauing slaine his brother *Abel*, and committed horrible murther: the

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the word of the Lord came vnto him saying, *Where is thy brother Abel?* did *Cains* hart relent? did he confesse and say, *I haue sinned?* or did hee resolve into teares with *Dauid*? no such matter: but first hee answered with a foule word, *I cannot tell where he is*: then hee despised the Lord to his face; as if he should say, You may goe looke him, *am I my brothers keeper?* Marke but this answere of *Cain*, and his carriage therein, and you need no other example of an heart that is *hardened*: neither affection in kinred could touch him, nor shame of the world check him, nor $\text{\textcircled{y}}$ blood of his slaine brother moue him, nor the glorious presence of the Lord astonish him, nor the guilt of his owne thoughts raise him, nor (at last) the quickning word of God, which is powerfull to raise the very dead; none of these could any whit reuiue him. *Triplex circa praecordia ferrum,* as *Iob* saith of *Leuiathan*, *his hart was harder then the nether milstone.*

Pharaoh, when the word of God

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Pharaoh.

Exod.7.23.

1 King.13.

came vnto him by *Moses* and *Aaron*, he was so farre from yeelding, that hee seemed presently as though hee would haue fought with God: *Who is the Lord? I know no Lord, neither will I let Israel goe.* And whereas the word, and miracles ioyned with that word, were sufficient to conuince any liuing, *Pharaohs* hart was so stony, that though by a strange miracle all the water in the land were become blood, and did saue most vn-wholesomely, yet it is said, *Pharaoh went home, and all this could not enter into his hart*, it could not pierce him. When the Prophet cried to the altar of *Ieroboam*, *O altar, altar, heare the word of the Lord, the altar heard and claued asunder.* But the word of God which in *Ier.23.29.* is called an *hammer*, because it bruseth y^e stony hearts of men, this *hāmer* with ten miracles gaue ten mighty strokes at *Pharaohs* heart, and yet it could neuer bruse it.

Thus we may plainly see, there is a watering by Grace, and a melting by Gods word, as appeareth by *Da-*

uid

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uid and *Hezechiah*, who resolved into teares. Againe, through want of Grace, there is a withering, and by custome of sin there is an hardening, as in *Cain* and *Pharaoh*, whose hearts the word of God could not pierce, but the more they were beatē on, the more hard and flinty they became.

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IT remaineth in the second point to discusse, whether this *hardening* be of God. In opening whereof it is very strange to heare how vntruly, how vncharitably we are charged by our aduersaries, not onely *Campion* and *Bellarmino*, but especially in certaine Articles or *Forcible Reasons* lately published, wherein it is directly set downe, that the Protestants doe make God *the author and onely cause of sinne*, that they deride *Gods permission*; and plainelie affirme, *God is worse then the Diuell*, and so are bound in conscience neuer to

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aske God forgiveness for their sinnes.
Oh fearefull blasphemie, and words vnseemely Christian cares! Where is modestie? where is truth and Christian pietie? Is this our doctrine? doe we thus teach? No verely: both in word and writing we acknowledge the Lord our God to be full of compassion and loue, the bowels of his mercie sweet and amiable; he would not the death of any, he is gracious and kinde, gentle and readie to forgive, and (to the death) wee affirme, more then most holie, pure and iust are all his workes and waies: therefore the Lord be iudge betweene them and vs, and lay not this sin vnto their charge.

Touching this doctrine, how sin first came to bee, how it came in, where it first tooke beginning; and that God is not the author of it, I haue shewed heretofore in handling the *Golden chaine*, the meanes of our saluation: namely, that the Diuell was *primitiuus peccator*, the first offender: for hee sinned from the beginning;

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ning; so that from him sinne first
boileth vp, as out of the maine Sea;
from Satan when it comes to *Adam*,
it ariseth as out of a Spring; from
this Spring it is reserued in nature as
in a Conduit; from nature conuayed
to concupiscence (as by a pipe) and
from thence doth flow all the mis-
chiefe and wickednesse that is in the
life of man. Well then: if sin do pro-
ceed from the suggestion of Satan
working through our owne concu-
piscence; and so God wholly freed
from all imputation of euill: why is
it so often said in the scripture: Deut.
2. 30. *And the Lord hardened the hart
of Sihon King of Heshbon, and made
him obstinat: Iosh. 11. 20. It came of
the Lord to harden their hearts: and
here often in the book of Exod. and
the Lord hardened the hart of Pharao?*

To make this plaine; it is a point
well knowne vnto the learned, that
this speech (where it is said) *God har-
dened*; the Hebrew Dialect doth sig-
nifie a permission, and not an action.
Verbs that signifie to doe, they often
expresse

Iohn 6.

Flaccus
Illiricus.
P. Lomb.
li. I. dist. 41.

God hardeneth not.

Tho. A-
quin. 1.1.
q. 23. ar-
ti. 3.

August.

expresse a suffering and not a doing. *Destruit cum deserit*, God is then said to *Harden*, when hee doth forsake. *Impios cum non retrahit a malo culpa, dicitur dimittere*. As the enduing with grace is the effect of Gods Election, so the with-holding of his grace is the effect of Reprobation. *Dei includere est clausis non aperire*, saith S. Gregory vpon the 12. of *Iob* and 14. verse. Euery action hath his qualitie from the root of the affection, and from the intention of the author: *Deus autem (quoad peccatum) non habet positivè velle, sed tantum priuativè*: Touching sin, God hath no Positiue will, but onely in regard of former sins a Priuation of his grace. To be short: God doth *Harden*, as S. *August.* saith: *Non malum obtrudendo, sed gratiam non concedendo*, not by causing vs to commit sin, but by not granting vnto vs his grace. I, but how comes it to passe, that we aswell as others are not partakers of Gods grace? why haue not wee also his good Spirit to direct and guide vs? Saint

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Saint *August.* makes it plaine againe.
*Non ideo non habet homo gratiam, quia
Deus non dat, sed quia homo non acci-
pit:* men become *Hardened*, and want
the spirit of grace, why? not because
God doth not offer it vnto them, but
because they receiue it not, when it
is offered. For example: One of vs be-
ing sicke, and like to die, the Physiti-
on knowing our case, he takes with
him some preseruatiue to comfort vs,
and comes to the doore & knocks; if
we will not, or be not able to let him
in, we perish and die, and the cause
is not in the Physition, but in our
selues y^e let him not in, *Ἀμαρτία νόσος*:
Sin is a disease, wherof we are al sick;
for we haue all sinned: Rom. 6. 12.
Christ, hee is the Physition of our
soules: *Venit de cælo magnus medicus,
quia per totum ubiq; iacebat agrotus.*
Christ the great physitiō came down
from heauen, because all mankind
was generally infected. He comes to
the doore of our harts, and there hee
knocks. Reu. 3. 20. *Behold, I stand at
the doore and knock.* He bringeth with
him

August.

Plato de
leg. 10.

August. in
Mat. 9. 12.

God hardeneth not.

Ioh. 6. 35

Luke 10.

Musculus
in Matth.

him ἀπὸν τῆς ζωῆς, the bread of life, his eternall word to comfort vs, if we let him in, if we open the doore of our hearts, he will come in, and sup with vs, as he did with *Mary*, and forgiue vs all our sinnes; but if we wil not, or through long contagion of our sin be not able to let Christ in, we die in our sins, and the case is euident, not because Christ doth not offer grace, and comfort vnto vs, but because we receiue it not, when it is offered. *Merito perit agrotus qui non medicum vocat, sed ultrò venientem respuit*, worthily doth that sicke patient perish, who will neither send for the phyfition himfelfe, nor accept of his helpe when it is offered.

More plainly thus, in the 14. of *S. Matthew*, our Sauour walking on the sea, he bad Saint *Peter* come vnto him, who walking on the water, seeing storme and tempest arise, his hart failed, and hee began to sinck: vpon his crie vnto our Sauior, he presently stretched forth his hand, tooke him into the ship, and saued him. This world

world (wee know by daily experience) it is a sea of trouble and misery: our Sauour (as he said to S. Peter) so most louingly he willeth euery one of vs to come vnto him: as we walk, stormes & tempests do arise, through frailtie of our flesh, and the weaknes of our faith, wee begin to sinck, our Sauior he stretcheth forth his hād, he giueth vs ὁρᾶν ὁρᾶν, his Word, his Sacraments, the good motions of his Spirit, to saue vs from sincking, and to keep vs in the ship of his Church: if we refuse these meanes, we perish, we sinck in our sins, why? not because Christ doth not most kindlie put forth his hand vnto vs, but because in want and distresse wee lay not hold vpon him. *This is condemnation, that light is come into the world, men refuse it, and loue darknes more then light.* Our blessed Sauior with great louing kindnes, he doth inuite al men to his great Supper, if wee make excuses, or wilfully refuse to come, he may iustly pronounce, *none of those that were bidden shall euer tast of my supper.*

There-

Iohn 3. 19.

Luk. 14. 24.

God hardeneth not.

Jonah 2.8.

Ambrose.
*Nemo eum
amittit nisi
qui dimis-
sit.*
Aug. con-
fessu.

Exod. I. II.

Therefore let not men deceiue them-
selues, and complain as though God
did harden their hearts and denie
them grace and mercy, for as *Jonah*
saith in his second Chap. and 8. verse,
They forsake their owne mercy. Deus
prior in amore, God neuer hateth vn-
til he be first hated; and so I conclude
with S. *Ambrose: Nemo tibi Christum*
potest auferre, nisi te illi auferas, no
man can separate Christ from thee,
except first thou doest separate thy
selfe from him.

This is plainly to bee obserued in
Pharao, had he (being long before
peaceably settled in a rich and migh-
tie kingdome) made right vse of the
blessings of God, had he at the first,
or oftentimes after, yeelded vnto the
word of the Lord, he had neuer come
to the state of *Hardening*, nor left
himselke such a fearefull spectacle of
Gods wrath for euer. But *Pharao*, fee-
ling wealth and reuenuew comming
so fast and abundantly, that hee buil-
ded new cities (*Pithom* and *Raamses*)
to lay vp his treasures, his heart was
so

God hardeneth not.

so bent and set vpon couetousnesse (such multitudes of people moiling and laboring in sundry works for his profit) that in no case he could endure to heare of their departure. First, hee said flatly, they should not goe; Secondly, hee sought to shifft off the matter, affirming the miracles not to be done by Gods hand, but by enchantment; Thirdly, hee yeelded they should offer sacrifice, but onelie in his owne land; Fourthly, hee was content they should go sacrifice out of his land (but still he would condition with God) *None but the men should go*; Fifthly, the men should goe, the women go, the children go, but their sheep and oxen (wherein their wealth stood) should not goe.

Thus *Pharao* (through a wretched and gripple mind) neuer left winding and turning, dallying and presuming of the Lords mercy and patience, till adding one sinne vnto another, his heart became *Hardned*: Nay, notwithstanding so mang miracles, and that before he confessed the Lord to be

Exod. 5. 2.

Cha. 7. 11.

8. 25.

10. 11.

10. 24.

God hardeneth not.

*Obferue
here how
fearefull a
thing it is,
wilfully to
fin againſt
our owne
conſciences.*

be God, *he and his people ſinful*, & earneſtly deſired *Moses* to pray for him, yet contrary to his owne thoughts, and againſt his owne knowledge, when hee ſaw the people of *Israel* were gone, hee flies to ſtrength of war, hee calls his captaines, hee muſters his people, hee gathers his Chariots, hee purſues with all might and maine, till at laſt both he and his (ouerwhelmed in y^e ſea) receiued y^e fearefull and final iudgement of wilfull diſobedience. Now the let al the earth know the goodneſſe of the Lord, and wiſely obſerue his loue vnto mankind for euer. It is true, *Pharaohs* heart was *hardened*, and he with his nobles vtterly ouerthrowne. But before this ouerthrow, all meanes poſſible that could bee, were vſed to win *Pharao*. Bleſſing vpon bleſſing before receiued; puniſhment vpon puniſhment after inflicted; *Moses* ſtill and againe praied for him; *Aaron* euer and anon, perſwaded him; the plagues to aſtoniſh him, were ſudden and exceeding wonderfull; the deliuerance, to win him,

God hardeth not.

him, was present and more miraculous: the Enchanters confessed, the people cried out, his seruants were offended, Egypt was almost quite destroyed, the land of Goshen was still vntouched; God again, & again, and still again was entreated, and yet *Pharaoh* remained obstinate. Shal we then say that God *hardened Pharaohs* heart? Be it far from vs: for it is directly set downe in the 9. chap. vers. 34. *And when Pharaoh saw the haile and thunder were gone, he sinned again, and hardened his heart: and again, chap. 8. vers. 15. When Pharaoh saw that hee had rest, he hardened his owne heart.*

Oh, I would to God it were onely *Pharaohs* case, and that we also being Christians, did not abuse the long forbearance, and much louing kindnes of our God. For now feare of the storme is ouer, but euen one yeere or two: now y^e our louing God through his vnspeakeable mercie hath so sweetly set all in order, that all Nations round about vs stand amazed; now that he hath settled amongst vs a

F

most

Behold our
unthank-
fulnesse to
God, enjoy-
ing so reli-
gious and
peaceable a
Prince.

Ecclus. 37.
14.

most happie & religious peace; now that he hath giuen honour, plentie, and rest throughout al the land; still, still we dally & trifle with the Lord, according to our priuat humors and seuerall sects; we will not professe the Gospell, except we first condition (as *Pharaoh* did) both with our God and King: with humble hearts wee doe not submit our selues peaceably to serue the Lord: For this blessed *Catastrophe*, our soules flame not with thākfull loue, neither (as they ought) break foorth into euerlasting praises: Nay, whereas the word of God came ten times to *Pharaoh*, willing him to let the people of Israel go, and serue the Lord, the same word comes an hundred times ten to our hearts, crying and beating vpon vs to haue vs let goe our contentious, our carnall and peruerse affections, and yet wee neuer relent at the same. *Amās heart* will tell him more then *seuen watchmen on a tower*: We know, we know (e-uery one in his owne bosome) the finnes, which we secretly foster, and will

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will not let goe. But as *S. Paul* exhorteth the Iewes, *Hebr. 3. 12.* so I aduise you in the name of God, *Take heed, take heede, lest in any of you there be found a false and an euill heart, to depart from the living God.* For assuredly it is a fearefull and bitter thing to carrie euer a selfe-wild and peruerse mind, to respect meerly the applause of men, and fading pleasures of this life, so inwardly falling away from God, and losing the blessed comfort of our saluation. O Sauour sweete, and secret hope, turne vs that we may be turned, bow our hearts and the hearts of our seed vnto thee, that we may feare thy iudgements, acknowledge thy goodnesse, and stand fast in thy loue for euer.

How men become hardened.

THe third point is to shew how men become *hardened*; in opening whereof, wee are to vnderstand that there are three sorts of *hardening*: *Naturalis,*

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Voluntaria, Iudicialis. The first is by nature, the second by *habite* and *custome*, the third by the *inst* indgement of God. The first is the forgetfulness or dulnes in a naturall man, when he ouershoots himself, for want of wise obseruation and remembrance.

Mark.6.

Gods children may be blinded in minde, and hardened in heart for a time.

In the sixt of *Marke*, our Sauour Christ fed fise thousand men with fise loues, and two fishes, a miracle sufficient to proue vnto his Disciples, that he was the Sonne of God. Yet presently after, when he came walking on the sea, and caused the winde to cease, they stood amazed, and did not acknowledge his Diuinitie; for (saith the Scripture) in the 52. verse, They considered not the miracle of the loaves, because *their hearts were hardened*; that is, through naturall imperfection they had forgot it.

Secondly, there is an *hardening* by *habit*, when (through a carelesse securitie) men doe continue in sin, and take such a custome, as they can hardly leaue. So *Simon Magnus*, his heart by custome was so long bent, and

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and set vpon couetousnesse, that being cōuersant amongst the Apostles, and daily imployed in most diuine and holy actions; yet euen then, his mind and thought stil ran vpon money, vpon gaine. This is *habituālis obduratio*, an *hardening* which growes by continuance in sinne. He that is in this case, it stands him vpo to gather vp his spirits, and strongly to resist sinne, to sequester himselfe oft times vnto deuout and priuate meditations, to ioy in hearing the word, with reuerence to receiue the blessed Sacraments, especially to be seruēt in prayer; for so S. Peter willed *Simong Magus*: Repent and pray, that (if it be possible) the thoughts of thy heart may be forgiven thee.

Act. 8. 32.

The third and last is *Iudicialis obduratio*; an *hardening* which procedes from the iust iudgement of God. *Cum peccatum sit pœna peccati*; when sinne becomes a punishment to him that committeth it, as S. Paul saith, ἀντιμίσθιος μισθός, a recompence of former errors; when the thought is so poysoned,

Rom. 1. 2. 7

How men become hardened.

ned, the mind and soule so generally infected, that the spirit of God is vtterly quenched: no light of nature, no priuate counsell, no publike exhortation out of the word, no inward motiōs of Gods spirit can preuaile, but he goeth on so long, and is so far spent, that being past all feare to offend, carelesly hee maketh no scruple of any sin whatsoeuer; till at length finding in himself no hope of recouerie, either God strikes him apparantly with his iudgement, as hee did *Pharaoh*; or else by his death hee passeth silent to the graue without repentance, as *Dives*; or in this life (as *Judas* did) doth plunge himself in the gulf of desperation. This is y^e *hardening* which is here ment of *Pharao*.

Caluin.

This *hardening* is not all on a sudden: *Non ruimus primo impetu ut deo reluctemur*; no man is hardened at the first. *Nemo fit repente miser*. Heb. 3. 13. *Take heed lest any of you be hardened through the deceitfulness of sin.* The deceitfulness of sinne, it creepeth like a canker-worme, it gathers, it steales

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steales vpo vs; and so vnder the foreknowledge of God, men come vnto hardening by degrees. *Naturalis est ordo, ut ab imperfecto, ad perfectũ quis moueatur*: It is a natural course euen in euill (saith the Schoolman) by degrees to come vnto perfection. As they that dwell in Gods house, will bring forth more fruit, and then appeare before y God of Gods in perfect beautie: so, on the contrary, the wicked are not *hardened* all at once, but as they offend more and more, so by little and little they grow to the height of sin, & as the Psalmist saith, *they do fall frõ one mischiefe to another.*

Judas was first a cunning *Diss. m. bler*; secondly, hee became a secret *Theefe*; thirdly, he grew to be an impudent *Liar*; fourthly, he proued a bold *Traitor*; lastly, a desperate *Reprobate*.

The diseases of the body, they do not grow at one and the selfe-same time, they doe first appeare but by riot, and distemperature vsed long before: so the soule infected with

Tho. Aqui.

Psal. 84. 7.

Matt. 16. 8.

Iohn 12. 5.

Mar. 26. 25
48.

Mar. 25. 5.

How men become hardened.

August.
Confess. 8.

vncleane thoughts, and in youth accustomed to euill actions, at length commeth to the vncurable disease of *hardening*. Saint *Augustine* in the 8. of his *Confess.* doth open this point very plainly.

First, the diuel by cōcupiscēce suggesteth euill thoughts; euill thoughts egge on delight; delight tolleth on consent; consent ingendreth action; action bringeth foorth custome; custome groweth to necessitie; and necessitie in sinning is the forerunner of death. For example: first, the diuel suggesteth euill thoughts, so hee did vnto *Eue*, he wound her in by rainting her thought, by telling her she should haue *all knowledge, and be as God*: this euill thought egged on delight; for as appeareth in the 6. verse, the apple grew pleasant in her eyes; this delight tolled on consent; for then she tooke of the fruit: lastly, of consent came the action, for she did eate and gaue it to her husband.

Now whē the action of sin is committed, there doth not presentlie follow

How men become hardened.

follow *hardening* for if the heart doe melt & thaw, if the soule do giue and resolute into teares of repentance for the same, then there is no *hardening*. But, if from one action committed, we come vnto another, and so to the custom and continuance in sin, then are we snared with the cords of our own iniquitie, and fettered with this chaine against the generall day of Gods iudgemēt. To make this plain, I will shew you by seuen degrees, as it were by seuen staires, how men do descend into this pit of *hardening*.

The first step is *importabile*: Sin at the first, it is importable, it seems vntollerable to be borne. One that hath bin religiously brought vp, hath bin accustomed to a mild & honest conuersation, & hath bin fearefull to offend; at length, if through bad company, through his owne weaknesse, and the allurements of Satan, he falleth into any foule sinne; at the first it is importable; it doth strike such an horror into him, that he is in a woful taking, and grieuousslie tormented.

This

I
Importabile.

How men become hardened.

2
a
This we may see by *Dauid*, who ha-
uing alwaies a tender conscience,
loth to offend, yet after ouertaken by
committing murther and adulterie,
as soone as he saw what he had done,
he was mightily troubled, wherefoe-
uer he became, his offence so stuck in
his thought, that in the 51. Psal. 3. he
crieth out, *My sinne is ever before me*,
that is, is continually in my sight.

2
Gtanc.
The second staire is *Grave, heauie*:
for sinne being committed twice or
thrice, it is not as it was at the first,
importable, but it is heauy. He sor-
rowes & is grieued, but he is nothing
so troubled in mind, nor afflicted in
conscience as he was before.

3
Leae.
The third staire is *leue, light*: For
he that hath vsed himself more often
to sin; that which at the first was im-
portable, and afterwards heauy, at
length becommeth light. This ap-
peareth by the vnchast woman, spo-
ken of in the Prou. who hauing had
some practise in sinne, she makes no
more matter of it, but lightly passeth
it ouer with *wiping her mouth*, and
saith
Pro. 30. 10.

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saith, she hath not sinned.

The fourth staire is *Insenfibile*, past feeling, for after that sin be made light of, and that there be no remorse nor grief for sin, then they grow past feeling: such were γ Israelites of whom the Prophet *Jeremy* speaketh in his 5. Cha, and 3. v. *Then hast smitten them, but they haue not sorrowed, for they haue made their faces harder then a stone*, that is, they haue sinned so long, that now they are past feeling.

The fift staire is *Delectabile*. When men take pleasure in sin (as *Salomon* saith) *They reioyce in doing euill and delight in wickednes*. Hereof *S. Augustine* saith, *Tum est consummata infelicitas, ubi turpia non solum committuntur, sed etiam delectantur*; Then is the estate of condemnation certaine, when foule finnes, are not only committed, but are delightfull also.

The sixth staire is *Desiderabile*, when (through delight) men grow to such a custom, that they inwardlie desire to sin, so that as *S. Gregory* said: *Si nunquam moreretur, nunquam velle peccare*

4
Insenfibile.

5
Delectabile.
Prou. 2. 14.

6
Desiderabile

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peccare desineret : such a man, if hee should neuer die, hee would neuer cease to sinne, for though he did not commit it in action, yet still he would desire it in thought.

⁷
Defensibile.

Psal. I. I.

Origen.

Ier. 2. 25.

Zach. 7. II.

Prou. 18. 3.

The seventh staire is *Defensibile*. When hee hath gotten a forehead of brasse: *Esa. 48. 4.* (as the Psalmist saith) when the tyrant doth boast that hee can do mischief, *when he sits in the seat of the scorner*, when he doth not only by habit desire to sin, and delight in it, but now he will take vpon him to defend it. *Peccatum porta mortis, defensio est limen inferni*: Sinne is the high way to death, but the defence of sin is the very next step into hel: at this point were the *Towes*, who being reprooued for Idolatry, the Scripture saith, they said desperately, *We haue loved strange gods, and them wil we follow*: againe : *they refused to hearken, and pulled away the shoulder, and stopped their eares, and made their hearts as an Adamant stone. Impius cum venerit in profundum contemnit*, a dissolute liuer once growne to the height of

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of sinne, becomes desperate.

Thus sinne, first, it is *importable*, secondly, *heavy*, thirdly, it becomes *light*, fourthly, *past feeling*, fifthly, *delightfull*, sixthly, *desired*, and lastly, to be *defended*. Here is *descensus aeterni*, these be the staires that lead to the chambers of death, & the steps whereby the reprobate do descend vnto final destructiō. Indeed at y first, when sin is *importable*, and that we are wonderfully grieved for cōmitting of it, there is great hope of recovery, and he that so feeling the wound of sin, doth there stay the course of it, it is an excellent signe of saluation: *Initium salutis notitia peccati*, the first step of repentance is the first finding out, and acknowledgement of sin. In the second of the Acts, when they saw and knew their sin, they cried out, *Men and brethren, what shall we doe to be saued?* this horror, this troubled mind, it made them seek for comfort, and so brought them to repentance.

Secondly, whē sin is a burthen vnto our soules, so that we would faine be eased

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eased of it, there is yet good hope: we may see it by *Dauid* in the 38. *Psa.* 4. vers. *Mine iniquities are gone ouer mine head, and are as a burthe too heauie for me to beare:* the weight of this burthen made *Dauid* in the 18. verse following, *to confesse his wickednesse, and to be sorry for his sin,* it made him flie vnto God for ease: *O cast your burthen vpon the Lord, for hee will not suffer the righteous to fall for euer.*

Thirdly, when men make light of sin, surely danger is not far off, for a threefold cord is not easily broken, and the third letting of blood in the same veine is exceeding dangerous: but yet still there is some hope, for though in the hot chase of our blind & youthfull desires, though then for a time we account it a light matter, to commit this or that sinne, yet God may touch our hearts, *Christ may look back vpon vs, as he did on S. Peter, who denied him thrice,* his word may so strike vs, that wee may come to know our selues, to see in what case wee are, to bewaile our infirmitie, and so turne vnto

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vnto God by prayer and repentance:

All these things (as Iob saith) will God worke twice or thrice with a man. But if we come to (insensible) to the fourth staire, so that we grow past feeling, we sinne daily and haue no sense of it, if there be no remorse, no grief nor dislike of sin; wo be vnto vs; 2. Amos. 6.

For three transgressions, and for foure I wil not turne to Israel (saith the Lord.)

Without the infinit and extraordinary mercy of God wee are the sons of wrath, for then followeth this deadly wound of *hardening*. It is a principle in Phylick, *grauissime is agrotat, qui se non sentit agrotare*, if a man be sicke, and know it not, out of question, hee is very dangerously and deadly sick; he that finds in himselfe no want of any thing (as the Church of Laodicea) οὐδὲν ἔχεται ἰσθαι: I stand not in need of any thing. This deadnes, this vnfeeling numnesse, it is a plain foreteller of death: for example, if a man haue taken a grieuous wound in his body, if it ake, if it prick and shoot, if it paine him, either it is healing, or else

Iob 33. 29.

O beware
and sinne no
more.

Reue. 3. 17

How men become hardened.

August.

else there is hope to heale it: but (as S. August. saith) *Quod non dolet, non pro sano, sed pro mortuo computandum,* if the wound bee such, that it neuer causeth grieve, if it neuer ake nor smart, vndoubtedly it is dead flesh, of necessitie it must be cut off.

To commit actual and presumptuous sins, when a mans owne knowledge and Gods spirit crieth in him to the contrary, these are wounds and grievous wounds vnto the soule, and whosoever hath gone on so far, that hee doth delight in these sins, so often, so long, that his mind is neuer troubled, his thoughts neuer checked, his soule neuer grieved, surely such a one (being vtterly past feeling) is very neere to this fearefull estate of *hardening*.

Thus haue I shewed how, and after what sort men become *hardened*, not of my self, but as S. August. saith: *Ligatus teneor non ferro alieno, sed mea ferrea voluntate: velle meum tenebat inimicus, & inde mihi funes fecerat, & consuetudini dum non resistitur, facta*

Most wofull to be hardened.

Et a est necessitas: A man becomes *hardened*; he is fettered, not by any other chaine, but by the cords of his owne sinne, the diuell by deceit gets power ouer the will, & so doth snare vs, and because in the beginning we did not resist custome, at length it groweth to necessitie. This is the very same in effect set downe by S. Paul in the 4. to the Ephes. 18. where this maner of *hardening* is also expressed: first, *σκοτισμὸς*, the mind is darkened, they cannot rightly discerne what to doe; then *διὰ τὴν ἀγνοίαν*, they become ignorant: thirdly comes in *διὰ τὴν πλεονεξίαν*, when the soule (for want of heavenly dew) begins to *wither* and *harden*: fourthly, *ἀναισθησία*, *past feeling*: and lastly, giuen ouer to *commit all sinne with greedinesse*.

Most wofull to be hardened.

NOW what a grieuous and lamentable estate it is to *hardened*, let it please you with patience to obserue a while,

G

and

Most wofull to be hardened.

and you shall briefly vnderstand.

The comfort of mans life in this world, it consisteth in the enioying either of temporall or spirituall blessings. But the strong mā hauing once got possession, when a man is fallen away from grace, and his heart *hardened*; how fearefull, how mournfull a case it is, it may manifestly appeare in this; for that such men, they can haue no true ioy of temporall things in this world, nor any true comfort of the sweete graces in the life to come.

First cōcerning spiritual blessings: There is nothing more cheerfull vnto man, then the knowledge of his minde, nothing more excellent in him, then the light of his vnderstanding. This knowledge, this light of nature, this vnderstanding & iudgement is vtterly extinguished. *Suffocatur natura lumē, cum ad huius abissi ingressum accedimus*: The light of nature is choked, when they once enter into this gulse of *hardening*.

In man there is a threefold light.

The

Caluin.

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The light of the bodie which is the *Eye*; the light of the minde which is *Reason*; and *Faith* the light of the soule; by which wee discern *things that are not seene*. In the obstinate *their bodily eye is full of adulterie, and cannot cease to sinne*. 2.Pet.2.14.

The light of *Reason* which is the law of nature is extinguished, Rom. 1.28. Lastly, *Faith*, which is the light of the Soule, is wholly blinded; for such cannot see to take hold of the mercies of God, nor to apprehend his comfortable promises, Hebr.4.2. Now if the *Eye*, which is the light of the bodie; if *Reason*, which is the light of the minde; if *Faith*, which is the light of the soule, be dimmed; if al that light which should be in vs, be darknes: *Iustissima poena ut qui sciens rectum non facit, amittat scire quod rectum* (saith S. *August.*) It is a punishment that hee (who knowing) doth not well, at length should lose the knowledge of well doing: so is it with the *hardened* (as *Iob* saith) *The light of the vngodly shall be darkened,*

Ephc.1.18.

1.Cor.4.18

2.Pet.2.14.

Rom.1.28.

Heb.4.2.

August.de
libe.arbit.
lib.3.

Iob18.5.

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Zeph.1.17.

and the wicked shall become blinde, because they haue sinned against the Lord.

The iudgement of the minde being thus peruerted, and Faith which in all stormes & temptations should guide the sterne, being ouerthrowne, there followes a generall shipwrack of conscience.

Heb.4.12.

*The word of God, is said to be sharper then a two edged sword, it pierceth the very sinewes and marrow, it diuideth the soule and spirit asunder: how wonderful it is in operatiō, how mightie to conuince our thoughts, how powerfull to quicken the soule; how comfortable to strengthen our faith; I doubt not but most heere to their endlesse comfort do effectually know. This word, this mighty word, which for the piercing operation is resembled to fire able to soften iron, this word it cannot mollifie the *hardened*. But as the bright beames of the Sunne, do *harden* clay, and soften wax; and as the sweet drops of raine doe mollifie earth, and *harden* sand: so the heauenlie and eternall word returneth*

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returneth not in vaine, but (by reason of different disposition in the subject) it illuminateth, it melteth the righteous, it obdurates and hardens the wicked, *their harts being fat, their eyes heauie, and their eares shut, they shall heare indeede, but shall not understand, they shall see and not perceiue.*

Esay 6.9.

Where the word of God cannot preuaile, there can be no repentance. It is true: The Scripture saith, *At what time soeuer a sinner doth repent him of his sinne from the bottome of his heart, God will put all his wickednesse out of his remembrance.* Thereupon many take their pleasure, and glut themselues in sin, & at last they think to make all good by repentance. Indeed it is true, if they can repent; but they must obserue what S. Aug. saith: *Qui promittit pœnitenti veniam, non promittit peccanti pœnitentiam*: God, who promiseth vnto euery one that repenteth forgiveness, doth not promise vnto euery one that sinneth repentance. Repentance is the gift of God, & such as are *hardened*, because

Eze. 18. 21.

August.

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in times past they despised the riches of his bountie and grace, his long suffering and mercie, that did call the to repentance; when they would, they cannot repent: Rom. 2. 5. after hardnes, the heart it cannot repent.

Bernard.

If there can be no repentance, then lamentation and teares are bootlesse. Teares, they are the blood of the soule, and the *Wine of Angels*, most pleasing and acceptable in the sight of God. Yet the *hardened*, though they should wash themselues in their owne teares, it will not preuaile. *Nihil prosunt lamenta si replcantur peccata*: Teares are not accepted, where sinnes are still and againe doubled. Heb. 12. 17. *Esau found no place to repentance, though hee sought the blessing with teares.*

Heb. 12. 17.

Rom. 4. 11.

The holy and blessed Sacraments now presently to be administred, are pledges of Gods loue, and seales of our saluation. By Baptisme *hee breaketh the heads of the Dragons in the Waters. Et per Baptismum cæli ianua aperitur*: And by Baptisme euen the doore

doore of heauen is set open. The Lords Supper, it is *canalis gratia*, & *lauacrū anima*, the conduit of grace, and the bath of the soule. What can be more ioyfull, then by receiuing the signe of the crosse, to fight vnder the banner of Christs loue, and to be knit into the mystical body of his saints? what can be more ioyfull then to receiue that pure and princelie blood, the least drop whereof being able to redeem a thousands worlds? I may rest assured it is a full and perfect satisfaction for all my sinnes: so that if my bodie hath sinned, his bodie hath made amends; if my soule haue sinned, his soule hath made a recompence: and therefore both soule and bodie are his, and so we firmly and fully settled in a Christian ioy for euer.

These holy and heauenly Sacraments are not effectuell in the obstinate. *Iudas* notwithstanding he was a disciple of our Sauour, & that blessed hād (which after for his sake was nailed on the Crosse) did reach him

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Ioh. 13. 27.

the bread of life : yet he was so *hardened* with secret sinne, and a traitorous disposition, that as soone as hee receiued the sop, the diuell entred into him, took full possession of him, and so brought him to a most fearefull end.

Psal. 66. 16.

Prayer, what maruellous things it hath brought to passe ! and indeed what greater comfort can there bee to a distressed minde, then to open our grieffe, to powre out our complaints, and ease our wounded harts, by making our mone vnto God, by faithfull and humble prayer : yet in those that are hardened, prayers of themselues are fruitlesse. Ioh. 9. 31. *God heareth not the prayer of sinners ; that is, of such as retaine a will to sin.* David saith, *Hee that enclineth his heart vnto wickednesse, God will not heare his prayers.*

Iere. 7. 16.
11. 14.

To hope in the prayer of others, that also is in vaine. Ierem. 7. 16. *Because you haue done these things and I spake vnto you and you would not heare, therefore thou shalt not pray for this*

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this people, nor lift up cry, nor intreat me, for I will not heare. Though Noe and Iob should intreat me, though Moses and Samuel should pray vnto me, yet will I not heare, neither be entreated. In the 15. of the Prou. and 15. it is said, a good conscience is a continuall feast. Assuredly if a man haue all earthly blessings, which his heart can desire, if he wax neuer so warme, and wealthie, yet if he be at war with himself, if he be stung with the guilt of his owne thoughts, what comfort, what ioy can he haue?

The spirit of a man may beare his sickness, or infirmity, but a wounded conscience who is able to endure? Contrariwise, peace with God, peace of conscience, and quiet rest of soule, it is the greatest comfort that man can enioy vpon earth. S. August. calls it, The beautifull Temple of Salomon, the Garden of Paradise, the golden bed of rest, the ioy of the Angels, the treasure of the great King, the mercy seat of the Cherubins, & the tabernacle of the holie Ghost. This peace the hardened can neuer

Pro. 18. 14.

Most wofull to be hardened.

Wis. 11. 10.

neuer be partakers of. *Their griefe is doubled with mourning, and remembering things past, and it is plainly said, There is no peace vnto the wicked.*

Esa. 48. 22

Wis. 17. 15.

Hope is the treasury of all spirituall and heavenly blessings, in all wants and misery it is the safe and sure anchor of the soule. For by hope we are saued, but the hope of y^e vngodly is like the dust blowne away with the wind. They forecast vnto themselves cruell things, and their thoughts are like the flights of a bloody and vanquishd field, where all hope and comfort lieth slaine.

Now when the soule thus affected, is not at peace with God, but giuen ouer to sinnes, remaines in the state of condemnation; all temporall blessings which are comforts to Gods children, they doe increase our condemnation.

Riches (we know) are the good blessings of God, but to such as haue no sin in their conscience, otherwise as Iob saith in his 15. chap. 27. *If his face be so couered with fat, and that he hath such collops in his flanks, that in*
abun-

Most wofull to be hardened.

abundance and prosperity hee forgets God, Dat legitimum, sed non sanctum usum, hee giueth a lawfull and outward, but not a sanctified vse.

Sleepe is sweet vnto euery man, but a mind secretly wounded with sin, is afflicted with fearefull dreames and visions in the night. *The wicked that haue liued a dissolute life, they are tormented with their owne imaginati- ons, as Iob saith, The terrors of God do fight against them.*

Wis. 12. 13.

Mirth and cheerefulnes the wise man saith: *they are the reioicing of the hart, and prolonging of the life. Iob 14. 22. The sinner while his flesh is vpon him, he shall be sorrowful, while the soule is in him, he shall not cease to mourne: Pro. 14. 13. Euen in laughing the hart is sorrowfull, and the end of that mans mirth is heauinesse.*

Now if the estate of the *hardened* bee such, that the light of the mind and soule bee wholly darkned, if the word of God cannot peirce them, if hauing made shipwrack of consci- ence, their hart it cannot repent, and
so

Most wofull to be hardened.

so neither Sacraments, nor teares be
availeable. If their owne prayers can-
not be heard, and others are forbid
to pray for them, if their sleepe bee
fearefull, their laughing inwardlie
mournful, their riches cursings, their
hope vtterly forlorne, and they can
neuer enjoy any peace of conscience,
or quiet rest of soule, iudge you, whe-
ther it had not bin better such a man
had not bin borne, or being borne,
had presently bin flung into the bot-
tom of the sea, and drowned in euer
lasting forgetfulness. For (alas) when
God is become our enemy, who is
able to enter into combat to match
with the wrath of the Lord of hosts?
when a mans owne heart doth con-
demne him, who is able to put to si-
lence the voice of desperation?

O happy is hee that sinneth least,
next he that returneth soonest, but
most dreadfull is the estate of him,
who like *Pharaoh* is giuen ouer vnto
hardning. For he that is once come to
this passe, that as *Ieroboam*, hee hath
sold himselfe to commit sin, *his mind*
repro-

Rom. I. 28.

I. Tim 4. 2

Zech. I. 12.

Most wofull to be hardened.

reprobate, his conscience seared, and his soule frozen in the dregs of sinne; then though he weep and lament with *E-san*; though hee would restore that which hee hath wrongfully gotten with *Iudas*; though he do gird himself in sackcloth, and walke softly as *Ahab*; though he do pull the men of God to comfort him, and pray for him as *Saul* did; though hee doe mourne like a Dove, and chatter like a Crane, with the Pellican, though he doe send forth shrill and fearefull cries into the aire, yet all this wil not help (wo alas) there is no recouerie:

Ier. 13. 23. *Can the Black-more change his skin, or the Leopard his spots? then may they do good, who haue accustomed themselves to do euill.* O'zap mi mutamur-tur & diuini: *Hee that hardeneth his heart can neuer be cured. Habituali in malo sunt impenituri. Their thoughts can neuer be altered. Their stony hearts cannot become flesh. They haue denied the power of saluation, they haue despised the spirit of grace, and though they seeke the blessing with teares, they can find*

Ier. 13. 23.

Arist. eth. 7.
cap. 7.

Tho. Aqu.
Wis. 12. 10.

Ecclus. 17.

14
Heb. 10. 26

Heb. 12. 17.

The remedy.

find no place to repentance. This is a lamentable estate, this is a fearefull iudgement, for man to bee left vnto himselfe, giuen vp to Satan, and to be forsaken of God for euer, from this estate the Lord for his endlesse mercy deliuer vs.

The Remedy.

DO eschew this gulse, and to auoid the danger of this *hardening*, either we must cut off & stay the course of sin in the act, or else we must resist it in the beginning, and stay it in our thoughts. It is an excellent saying of *S. Ierom.* *Ibi maxime oportet obseruare peccatum, ubi nasci solet:* both in sin, and also in curing the diseases of the body, it is the chiefeest point, to obserue and find out where the maladie first took beginning: it is plaine, sin first bud-deth in the thought, and thereupon *S. Ierome* calls it *primogenita Diaboli*, the diuels darling or first begotten. Satan dare not tempt any vnto murder,

The remedy.

ther, treason, or any such grieuous sin, vnlesse hee send an euill thought before, to trie whether hee shall bee welcome.

The Philistines will not venter till *Dalilah* hath wrought the feate: as she with *Sampson* neuer left fawning, and creeping into his bosome till by consenting vnto her, he lost both his strength and his eies, and became a mil-horse for the Philistines: so euill thoughts they allure and toll on so long, till the light of the vnderstanding being blinded, Satan that foule Philistine, sets them such a grist to grind, as they must pay the losse of eternall life for the toule.

The Philosopher said truly, Εἰς τὸ ἀρχαῖον ἅπαν ἀπὸ τοῦ μικροῦ, custome ariseth of very smal beginnings, and though it seeme a small matter to lend the diuell an euill thought, yet the wise-man saith in the 13. of Wisdome: *Euill thoughts separate from God: cogitationes male dum ludunt illudunt*: euill thoughts while they dally, they doe deceiue. As the streame in the Riuer
Jordan

Philo.

Bernard.

The Remedie.

Iosephus
lib. contra
Apionem.

Jordan doth carry the fish swimming and playing, till on a sudden they fall (*in mare mortuum*) into the dead sea; where by reason of brimstone they presently die; so many suffer themselves to be caried away so long with vicious thoughts, and wicked imaginations, that on a sudden, the powers of the mind be grieuously infected.

The eie is *fenestra mentis*, and many times, ere euer we be aware, *death stealeth in at the Window.*

Ier. 9. 21.
Iob 12. 11.
Plinius,
*Profecto in
oculis ani-
mus inha-
bitas.
Aurum ac
lingue in-
gens peri-
culum.*

The eare, *Iob* calleth it in his 12. Chap. the taster of the soule: *As the mouth tasteth meat for the belly: so the eare tasteth words for the soule.* Hee that hath a wicked eie and an vnchaste eare (as *S. Peter* saith of *Simon Magus*) his soule will soone bee brought to the gall of bitternesse.

*would God
this were
truly consi-
dered.*

Therefore wise men may hereby iudge, how carefullie, how prouidently the education of youth (especially of the nobler sort) ought to be respected. How *flattering parasites* and *prophane iesters* ought to be war-
rilie

The Remedie.

rily shunned. Alas, the mind and disposition of youth, at the first, it is like a sweete and bright siluer dish, you may put in it what you please, but if through vile Atheists, and dissolute companie, the affection be once led away, and the disposition infected, woe worth that company, for the infection of sin taken in tender yeares.

Iob saith, *The soule dieth in youth*; as cloth stained in the wooll doth neuer lose the colour, so the staine of sin taken in tender yeeres, will hardly or neuer bee taken out: nay, that which afterwards discretion & yeeres doth know and iudge in it selfe most hatefull, *ὅτι τὴν πολυχρόνιον τῆς νεότητος σωή-*

σεται ἀεὶ ἔχει ἀναγκάζεται; by euill custom, he is inforced to put the same in practise whether hee will or no. In the 9. of *Mark* 21. verse, the foule spirit which kept possession from a childe, could not be cast out by any other but only by our Sauour. *Iob* made a couenant with his heart, and *Danid* prayed the Lord to turne away his eyes from beholding vanitie: euery

H

good

Iob 36.14.

Chrysost.

The Remedie.

good man ought to labour and strive with himselfe to quench his desires, to check his thoughts, to beat down and keepe vnder his affections, that though he do sinne sometimes of infirmitie, yet it may neuer generally infect the minde, it may neuer be settled in the thought.

Psal. 137. 9.

There is no sacrifice more acceptable vnto God, then the nipping of a Serpents head: therefore as *David* speaketh of the children of Babylon, *ad petras illidere*, to dash their braines against the wal, while they are young, so the best way to preuent *hardening*, is to nip sinne in the head at the first, to kill the strength of it in our thoughts.

Psal. 68. 22.

Now, if God do not so strengthen vs to ouercome sinne in the thought, the next way to shun this *hardening* is to stay the course of it in the act. *For God will wound the hairy scalpe of such, as goe on still in their wickednesse. Paruus error in principio maximus est in fine*: A small scape in the beginning many times proues a mischief in

The Remedy.

in the end. *Consuetudo peccandi tollit sensum peccati*: The custome of sinne takes away all feeling of sin, as hee that is stung with a viper, is so deadly benumbed, that he feeles y^e sting of nothing else: so he that hath taken a custome of offending, neuer feeles the infection of any sinne, though it rankle neuer so grieuously. In the 69. Psal. 16. verse, *Dauid prayeth, O let not the pit shut her mouth vpon me.* To sinne is to fall into a pit, but to take a custome in sin, is to couer the pit and damme it vp, that we shall neuer get out againe.

Consuetudinem vincere dura pugna (saith August.) It is a difficult fight to overcome custome, for in all humane things *¶ De rebus*, custome is the most intollerable tyrant. *Horatius* the Roman being to fight with three enemies at once, did single thẽ out, and then slew them one by one : so the force of sin is to be cut off in euery seuerall actiõ, lest by gathering strenght it ouerthrow vs. *He that trusteth his owne heart, is not wise.* In this case

Aug. in
Psalm 36.

Pro.28.26.

The Remedie.

it is good for a man to suspect his owne heart, to call his owne waies to remembrance, to take sometimes a suruey and a view of the manner of his life, and daily actions, and if hee finde in himselfe, that God hath suffered him so farre to be tempted, that hee is fallen into any foule offence, which he knoweth is directly both against God & his owne conscience, then presently to bestir himselfe, neuer to suffer his eyes to sleep, nor his eye-lids to slumber, til he haue powdered out his hart vnto God, made bitter lamentation, craued pardon with repentance, and vowed by Gods assistance neuer to offend in any such sort againe: otherwise, if lightly he passe it ouer, and so go on, as *Mithridates* accustomed his bodie so much to the receit of poyson, that at length no poyson would worke on him; so he that hath once taken in with the custome of sin, shall at length come to that passe, that the greatest sin that is, he shall neuer feele it: *Omne peccatum uilescit consuetudine, & fit ho-*

Aug. in ser.
4. in adu.
Dom.

mini

The Remedie.

minis quasi nullum: The greatest sin by custome comes to bee accounted nothing. When the bodie is sore hurt and wounded, there is no driuing of time, but presently it must be looked to; so when the soule is wounded, we must not deferre to turne vnto the Lord, but flie vnto him with importunate prayer, with a broken and mourning heart, for feare the wound doe fester inwardly, and so there be no recovery. I make it plaine by example thus: If a man take in y^e spring three or foure plants, and set them all together at one time, if hee come by and by, or within a while after, hee may easily pull vp one of them; if he stay a fortnight or a moneth, he may pull vp another, but it will be somewhat harder; if hee stay a yeere or two, till it settle and take roote, then he may pull and straine his very hart strings, but his labor is lost, hee shall neuer be able to pull it vp. One sinne, one offence, if we labour to pull it vp in time, it may be forgiuen, it may be taken away; if we let it go on to two

Application.

or three, with vnfained repentance, with bleeding teares, with vnceſſant outcries vnto a gracious God, they may be raced out and wiped away, but with greater difficultie : at length, if a man giue himſelfe vnto ſin, ſo that it take deepe roote in the heart, and be ſetled in the ſoule, he ſhall neuer be able to pull it vp, nor to ariſe from the death of ſinne.

Application.

DO draw then to an end : forasmuch as God desireth not the death of any sinner, but most lovingly offereth his grace and meanes of saluation vnto all : ſeeing ſin doth proceed from our owne vile concupiſcence, and wee neuer ſtriving to ſtay the courſe of it in our thoughts, doe ſecretly fall away : ſeeing by degrees againſt their owne knowledge, men doe wound their ſoules with many actuall ſins, and thereupō God doth with-hold his grace, and ſo

Application.

so forsake them; and this forsaking is such a forlorne estate, that as *Iob* saith, chap. 12. 14. *God shutteth a man vp, and he can neuer be loosed.* O how feruent ought wee to be in prayer, thereby to kinde in vs the heate of Gods spirit, how deuout in sweete and heauenly meditations, to stir vp in vs the good graces of God, how diligent to shew the fruites of our faith, euer stirring in the workes and labors of our calling; giuing no aduantage to our aduersarie: how careful when we heare the word of God, to doe it with an humble spirit, with great reuerence, thereby to keepe a tender heart, a minde and cogitation that may easily be touched with remorse, how desirous and secretly ioyfull at this holy time to prepare our selues to \bar{y} receiuing of \bar{y} blessed Sacraments, to haue our harts stripped of worldly vanities, to call home our affections, to appease our thoughts, and so peaceably to bathe our soules afresh in the pretious blood of our euerlasting redeemer; that so feeling

Application.

our selues as it were newly created againe, soule and bodie, heart, hand and tongue, may neuer cease to sound praises vnto him, who doth neuer cease to renew his mercie vnto vs.

The holy and kingly Prophet *Dauid*, hee is a worthie example for this Royall presence, set him before your eyes, and obserue the whole course of his life.

How sweet & mild was his spirit, in forbearing to take reuenge for himselfe? how couragious and inuincible his faith, when it stood in the quarrell of Gods honour? how dearly affected to his people, when he said to the destroying Angell, *not these sheepe, but it is I that haue offended?* what melting and kind affection did hee shew towards *Jonathan*, and those whō he loued? what a mournfull and repentant heart, when hee knew that he had offended? how full of diuine meditations to better his thoughts? how frequent in prayer, flowing from him as a continuall streame? how ioyful in Gods seruice,
dancing

Application.

*dancing before the Arke? how reue-
red in Gods house, kneeling & bowing
in the Temple before all the people?
what a thankfull heart in offering to
build a glorious Temple to the Lord?
what an humble mind, saying, What
am I, and what was my fathers house,
that thou hast brought vs hitherto?
what a chary and tender care of Gods
glory wheresoeuer he became? how
abundant in praises and thanksgi-
uing, calling euery member of him-
selfe, and all the creatures both of
heaven and earth to make one Quier
in setting forth, singing, and soun-
ding the everlasting praises of his
God? but why did David thus? to
what end was all this? that he might
be sure still to hold fast by God, to bee
entirely knit vnto him, by al meanes
possible to retaine his loue; for feare,
least God hauing raised him to the
height of renown, deliuered him mi-
raculously out of many imminēt and
bloudy dangers, and so set a crowne
of blessings vpon his head: if David
should haue shewne vnthankfulness,
any*

1. Chro. 17.
16.

Application.

any contempt, or the least neglect of his loue, a mighty and ieaious God, he also vpon iust cause might haue withdrawne his loue, and laid all his honour in the dust againe.

Pfal. 19. 15.

Now therefore, with al humblenes and dutie I entreat you by the tender mercies of Christ Iesus, and in the name of the liuing God, I challenge euery Christian which hopes for any ioy in the life to come, take heed of actuall and presumptuous sins, in no case let them *haue dominion ouer you*, doe not wound your soules (as *Pharaoh* did) with wilfull offences against your owne knowledge, trie and examine all your thoughts, how and wherein they stand affected, and aboue all, grieue not the blessed motions of that cōfortable spirit, which keepe the very *life* and *being* of the soule. To conclude, let all slanderous mouthes be stopped, and all the factious schismatikes in the land ashamed, in beholding your Christian and princely example: continue still to bee louingly and kindly affected
one

Application.

one towards another: celebrate this holy time in a true religious manner: Sanctifie the ioyfull beginning of this new yeeres raigne with new deuotion vnto God: lay all your Honors downe at the foote of the Altar: receiue the holy Sacraments ioyntly together, and so be faithfully knit in loue and in one head Christ Iesus: goe cheerefully on, delight still in doing good: and the Lord God of our fathers encrease in you good desires, giue you zeale to performe the, confirme vnto you, and to your seede all his good promises, and vnto euerie one of vs heere grant pardon for offences past, giue vs comfort and strength in temptations to come, change all our liues more and more to a better course, euen for his blessed Sonne Christ Iesus sake: who with the Father and the holie Ghost, bee blessed and praised for euer.

Amen.

FINIS.



THE THIRD
SERMON.

THE
Churches Sleepe.

Cant.chap.2.verf.7.

*I charge you O ye daughters of Ieru-
salem, by the Roes and Hindes of
the field, that yee stirre not up, nor
waken my Loue, untill she please.*



Or the readier and more
perfect vnderstanding
of this verse, it shall be
requisit, very briefly, to
set downe the order in
placing this Booke, the Title, the Sub-
iect matter, and so consequently the
Occasion whereupon this Scripture is
inferred.

Touch-

Touching the placing and order of this Booke: in the 1. Kings, chap. 6. King *Salomon* in building the materiall Temple, he framed three courts: the outerinost, a great & large court for the common people; next to that an inner roome for the Priests and Leuites; and last of all, *Sanctum Sanctorum*, the holiest of holies, only for the high Priest to enter in. The same *Salomon*, in building vp the spirituall temple of the soule, he hath likewise framed three courts. First the booke of *Prouerbs*, as a great and outermost court, wherein common people, and all sorts of men, may learne, the ciuill and godly course of maners & discipline; next to that *Ecclesiastes*, or the booke of the Preacher, as an inner court, leading vs on further, & teaching vs to contemne the world: last of all, he brings vs into *Sanctum Sanctorum*; to this *Song of Songs*; wherein not euery one, but such as are conuersant in diuine mysteries, and delight in heavenly cōtemplation, they may here behold the sweet and mysticall

The Churches sleepe.

sticall coniunction betweene Christ and his Church, betweene God and the soule.

1. Kin. 4. 32.

For the Title. As there is *Sabaturn Sabati*, and *Sabaturn Sabatorum*, so *ἡ ᾠδὴ ᾠδῶν*, this is called the *Song of Songs*. The *Song of Songs*, for that it is sung to the King of Kings; The *Song of Songs*, for that it containeth the highest mystery of all mysteries: The *Song of Songs*, because of a thousand and five Sonets, which *Salomon* did endite, of them al this is most diuine, most excellent. For it concerneth not any particular occasion, as the songs of *Moses* and *Debora*, but the publik and flourishing estate of the Church, and thereupon for the excellencie, the ancient Fathers call it, the heavenly treasure, the hidden *Manna*, and Paradise of the Soule.

In the *Matter*, our *Subiect*, the holy Ghost by sweet and comfortable allegories, doth liuely and affectionately expresse, the holy and perfect loue betweene Christ and his blessed Spouse. So as *Pliny* writeth, *that*
the

The Churches sleepe.

the Bees doe make the outermost part of their combs with the basest hony, but doe inclose the finest and purest hony within: So the outward duties of Religion, they are contained in the morall precepts of the *Proverbs* and *Ecclesiastes*, but the diuine and heavenly mysteries, betwixt Christ and his Church, they lie hidden and are closely couched in these Parables.

The *Occasion* whereupon this Scripture is inferred, is this: The holy spouse, the Church of God being in this world, as a lillie amongst thornes, and as an Apple tree in the wilde forest, that is, oppressed with enemies, molested with Schisme, Contention, and Heresies, she doth long to enioy the blessed presence of Christ; at length vnder the peaceable and glorious raigne of King *Salomon*, comforted with his gracious spirit, shadowed vnder his protection, and satisfied with his loue, with quiet rest of heart and much content of mind, she taketh her repose and peaccablie fallas asleepe.

Where-

Plin.lib.8.
cap.25.

2.&3.ver.

Honorius.

The Churches sleepe.

Whereupon as *S. Bernard* saith, *Christus dignatur esse custos ac vigil sponsa*: Christ vouchsafeth to become the Brides watchman or keeper. Alluding therein to the manner of marriages in those times, whereat were vsed to be sung two kinde of verses, *νεκταρα μνητικον*, and *εξεγερτικον*, euening verses to bring asleep, and morning verses to waken the Bride.

Scholiast.
Theocriri,
in Epitha-
lamium
Helenes.

Cha. ver.

2. 7.

3. 5.

8. 4.

But Christ in ardent affection, and tender care ouer his Church, in three seuerall places hee giueth this great and solemne charge, that his Spouse now being asleep, his Church being now in blessed rest and prosperitie, no man waken her, no man cause any stirre or trouble to be raised.

I charge you O yee daughters of Ierusalem, &c.

In these words there is a *Pracipe Christianis*, an high Cómmission granted out, for to establish and settle the good estate and peace of the Church. Wherein are to be considered :

1. The

The Person who chargeth.

but a man will vndertake at the perswasion of a wise man, who doth entirely loue him.

August.

Lastly, Authority is required, for *Et si meliores sunt quos ducit amor, tamen plures sunt quos corrigit timor*; the better sort are won by Loue, but the greater number are overcome by feare. He that giueth this charge, it is our blessed Sauour, so saith y Spouse in the next verse, *it is the voice of my welbeloued*: it is he against whom for his wisdom to direct, for his Loue to comfort, for his Authority to punish, there is no exception to be taken, for *Dominus loquutus est, & ego adiuro*, they are all one.

Soto
maior.

Gen. 24.3.

And whereas he beginnes with a charge, we are to obserue the Dialect and Acrimony of the holy Ghost in charging. For *adiuratio, est inrationis quoddam genus*, this adiuration and charging is a kind of swearing. So that as *Abraham* caused his seruant to sweare, & then charged him not to take a wife for his son of the womē of *Canaan*, so here is an oth of
Canonicall

The Person who chargeth.

Canonicall obedience required, that no man affiance himselfe to any schismaticall or hereticall church, but onely the true Spouse of Christ, she must bee *as the louing Hinde, and pleasant Roe in thy sight to delight in her loue continually.*

Pro. 5.19.

* The words of Gods spirit, they are not *otiosa supplimenta verborum*, nor as *Iob* saith, *words of the wind*; but where the holy Ghost falls on charging; without question, there is some waighty matter in hand; and therefore in regard of the Person who doth adiure and charge, when the assemblie is broken vp, this *Charge* must be thought vpon to be performed.

Iob 6.25.

Daughters of Ierusalem.

He Person to whom this charge is directed, is to the *Daughters of Ierusalē*, that is, by the iudgement and consent of all Interpreters, to the *Magistrats* and the *Ministers*, especially to

Daughters of Ierusalem

the holy Priests, who are attending vpon the Church, as waiting women on a Queene, or as louing daughters vpon their mothers.

Arist. de
ge. 4. cap. 3.

They are named *Daughters of Ierusalem*, because τὰ μὲν ὀνόματα μάλλον τῇ μη-
τερ. Daughters in their qualities re-
semble their mother. *Ierusalem* by
Dauid it was made μητρόπολις, the mo-
ther citie in all *Iudea*: in the 12. of
Reuel: she is said to trauell in birth:
and in the 4. to the *Galathians* 26. it
is called μήτηρ πατρῶν ἡμῶν, the mother of
vs all; a plaine Periphrasis of the
Church.

Iosephus
Arqueri.

Ierusalem as appeareth in the 18.
of *Ioshua* 28. it first tooke the name
of *Iebusens* the sonne of *Chana*, and
was called *Iebus*: after it was enlar-
ged by *Melchisedech* and called *Sal-*
lem, which signifies *Attonement*, or
the vision of peace; *Hebr.* 7. and 2.
King of Salem; that is, *king of Peace*.
Thus then *Daughters of Ierusalem*
are to bee vnderstood, Daughters
that resemble their mother, Daugh-
ters of Peace. What? and is it to bee
feared,

the Ministers.

feared, that *Ierusalem* shall be disturbed of her owne Daughters? they that professe themselves to bee children of the holy city, and should continually pray for the peace of *Ierusalem*, are they such stirrers that they must be charged? yea verily: the holy Ghost knew right well, both how and to whom to speake. For *ἐξ ὑμῶν ἀνίσταν*, euen from among your selues shall men arise, speaking peruerse things, and seeking to draw Disciples after them.

Act. 10. 30.

When the diuell saw his Temples forsaken and his Oracles put to silence, hee deuised this as a speciall supplie to haue alwaies his agents in or about the Church, *Qui sub vocabulo Christiano, doctrina resisterent Christiana*, who vnder the title of a Christian name, might euer bee ready to resist the Christian doctrine. *Inimici hominis domestici eius*, our owne calling & countrimen are our most vnkind and cruel enemies. Had not diuers of vs, like vnnaturall children shaken off that reuerend obedi-

Aug. de
ciuit.
Dei lib. 18.
cap. 51.

Daughters of Ierusalem

ence due to the Church our mother, but had shewed our selues (as here we are named) *Daughters of Ierusalem*, the holy Spouse of Christ, had neuer been so wounded at the heart, nor her patrimony so boldly beene made a pray to sacrilegious Atheists.

Whereas we should preach Christ Iesus crucified, that is, reconciliation by his blood, holy life, repentance and good workes, Christian Charity, and such like, still there is much ado, about such points as make not to the furtherance of the people in good life and deuotion, but to the ouerthrow of the state ecclesiasticall, and to the disturbance of the Church of God. It is a wofull ofspring, when the birth of the child is the death of the mother. If *Itis* runne to his mother *Progne*, and bee betrayed in her bosome: if when the child aske bread, the father giue him a Scorpion; if the Physition minister poyson; if there bee no succour in the Iudge, *Contra solitudinem & inopiam*,

the Ministers.

inopiam, if one truth bee not generally taught of vs all, *et locum ubi consistat reperire non potest*; if still there be a difference made betweene the *Reformed* and the *Formalists*; and affirmed, that the *Reformed* though they loose their liuings, yet they will keepe a good conscience, but the *Formalists* will euer bee of the same religion the King is of.

If when wee celebrate the Lords Supper, wee play (as they say) a pageant of their own, and make poore fillie soules belecue, they haue an English Masse; if Churchmen affirme, that our Church hath in it still, so many blacke markes, that the naturall children of the Church cannot discerne it? what hope can bee conceiued that the blessed Spouse shall euer attaine vnto any setled and ioyfull rest? The people in all ages, they haue euer delighted to heare of the faults and fraileties both of their gouernours and of their teachers; it hath euer beene laughing

Daughters of Ierusalem

cheere to the ignorant multitude, to see strange innouations, change in the course of Religion, and men of the Church at variance and contention, yet all this is not sufficient to aduise, but still, euen vpon no occasion, diuers are euer troubling the state, and murmuring against the government established.

Bernard.

Our Sauour Christ, hee directeth this charge especially vnto vs, and calleth vs *Daughters of Ierusalem*; *pie blanditur, ac suauiter allicit*, *Daughters* for loue, *Ierusalem* for peace; teaching vs thereby, humility, obedience to the Christian Magistrate, peace, lowlinesse and submission to the church our mother: so that, if we doe ioy in the prosperity of our countrie, if wee doe long after the flourishing estate of the Church (aboue all others) we must bee knit together in vnity and peace. *For if wee bite one another, we shall bee consumed one of another.*

Gal. 5. 15.

Surely, the Lord is with King *Salomon*, God is with our king, he hath
giuen

the Christian Magistrates.

giuen him wisdome, riches, and honour, he hath built him a glorious palace, the timber is of Lebanon, the pillers of siluer, the ornaments of gold, the worke doth prosper in his hands, and there remaines nothing but that *it may be pauered throughout, With the loue of the Daughters of Ierusalem.* Therefore you that bee Magistrates, Parliament men, flowers of the land, and ornaments of your Countrie, here also called *Daughters of Ierusalem*, doe you by all good meanes procure the Peace of the Church, giue no encouragement to humorous men; doe not fauor their disorderly proceedings; win them by your authority; perswade them in your loue to peace and conformity. It is said of Saint *Cyprian*, that with teares he bewailed those, who in the time of persecution denied Christ; much more is their contempt and peruerseness to bee lamented, who in the time of the Churches prosperity do wilfully forsake Christ: for what is it else to forsake Christ, but

Cant. 3. 9.

Daughters of Ierusalem.

but without iust cause, without any sure ground, to forsake that blessed calling, whereof before God and men, before Saints and Angels, they haue made publike profession in the Church.

Greg. in
hom.

Is this integritie? is this humblenesse of mind, and an heart truely knit and deuoted vnto God? No verily. *Is in amore Dei maior erit, qui plurimos ad eius amorem trahit*: That man shall be accepted most in Gods loue, who doth win most to the holy loue of God. It is a blessed thing, to bee euen a doore-keeper in the house of God: and it fauours of an humble mind, of a sweete spirit, to become all things to all men, by all possible meanes to winne some. Thus did Christ teach in his life, and thus did he performe in his death. *Perdidit vitam potius quam perderet obedientiam*. But, if it be so, that nothing can preuaile with these men, and that they will needs leaue off to bee *Daughters of Ierusalem*: then here is not onely a charge giuen
to

the Christian Magistrates.

forewarne them by word, but in the
fifteenth verse there followes an
attachment. *If I charge will not
serue, then take vs the Foxes, that
destroy the vines, must follow :* If
Aarons rodde cannot sway, *Mo-
ses* must sting: *Fitches are to bee bea-
ten with a staffe, and Cummin With a
rodde. Whosoever Will not doe the
Law of thy God and the Kings Law,
let him haue Iudgement without delay.*
Saint *Basile* saith, that a Magistrate
is ἀσπλαγγ without bowels and
compassion, who suffereth disor-
ders in the Church vnpunished. Di-
uers questions beginning onely to
arise betweene the Disciples of
Saint *Iohn* and our Sauour, holie
writers haue this obseruation, that
God in his wisdom, did suffer
the death of Saint *Iohn* to hasten,
that there might be no sects nor di-
uision in the Church.

Very loth haue I euer beene, to
be seene at any time to meddle in
these troubles of the Church, and
therefore (the Lord knoweth
my

Can. 2. 15.

Ezra. 7. 26.

Ioⁿ. 3. 25.
Chrysost.
Theodo.

Daughters of Ierusalem.

my heart) I speake not in bitterneſſe to exaſperate any mans thoughts a-againſt them. But in this caſe, who is offended and I burne not? by lamentable experience doe I know, what ſtrange and woſull effects, theſe diſordered courſes haue brought forth. Diuers in whoſe vertuous and louely ſociety, my heart hath often ioyed; & ſome, for whom nature would cauſe a man to crie out (would to God I had died for thee my brother;) ſome of theſe haue forſaken both friends and Countrie, and others (men of excellent parts in humane learning) whereas they had purpoſed to take holy orders, by reaſon of theſe contentions, they fell away, and imbraced this preſent world. Therefore in thoſe things which concerne the glory of God, the peace and proſperity of the Church: *Optima legum inſtitutio, ut non ſolum ſint, ſed ut latis pareatur:* As it is a bleſſed thing to haue begun well, ſo it is the crowne of glory to perſeuere in well doing, to perſiſt

Plutarch.

Roes and Hindes.

perſiſt by all good meanes, that as much as poſſible may bee, from the Orcades to the ſouth Seas, from the Iriſh Pale to the Weſterne bounds, there may bee one publike, perfect, and Chriſtian peace amongſt vs: for feare leſt as by the diſcord of the *Arians* innumerable people fell away, from Chriſtianity to Gentiliſme and Infidelity, ſo by reaſon of our diſcord, they neuer ceaſe, to fall away, as faſt to Atheiſme and impiety.

Dionis
Hilar.lib.
contra
Conſt.
Auguſt.

Roes and Hindes.



F the Perſons you haue heard, now commeth in the charge it ſelfe: wherein firſt we are to conſider the *Manner*, which is very ſweet and proper, for being in the fields and alluding to ſhepheards according to the tenor of the *Canticle*, hee doth charge by the *Roes* and *Hindes* of the field. Why wee ſhould be charged by *Roes* & *hinds*, (ſuch a ſtrange kind of adiuration) and what is meant

meant by them, there is great variety of interpretations, amongst all writers. In the originall tongue, *Tzeboath* and *Ailoth*, the Hebrew words they doe signifie *exercitus* & *virtutes*, whereunto the *Septuagints* agreeing, doe translate it *ἐν ταῖς δυνάμεισι καὶ ἐν ταῖς ἰσχυράσι τοῦ ἀγγέλου*. O yee Daughters I charge you by the royal armies, and strength of the field.

Aponius.

Aponius in his fourth book, saith, we are adiured by *Roes* & *Hindes*, for example sake : *Quod horum est amor ardentissimus*, because of all other beasts their loue, in feeding, and keeping quietly one with another, is most peaceable and affectionate. *Per Hinnulos & Capreas*, that is, saith *Rupertus*, by the holy Patriarkes, *Abraham*, *Isaac* and *Iacob*, who in their generations were men of peace. *Thomas Aquinas* hee expoundeth it by the holy Prophets and Apostles. *Lyra* saith wee are charged by *Roes* and *Hindes* for that these Beasts are enemies to poyson, and

Rupertus.

Tho. Aqu.

Lyra.

The Soules of simple people.

and fellow helpers against such as hurt them.

Saint *Bernard* hee adiureth by the holy Angels who are as swift as *Roes* and *Hindes*. *Beza*, (whose exposition is very good, hee saith the spirit of God, doth call the very dumbe creatures to witnesse against stirrers in the Church. Some expound *Roes* and *Hindes* to bee the chiefe theologicall vertues adiu-ring vs by our faith, hope, and charitie. Others they say wee are adiured *amore quo tenemur Sanctis*, by that loue and reuerend dutie, which we doe owe to the Saints and reuerend Fathers of the Church. To bee short: *Gregory, Gorrhan, Cassiodore, Ambrose, Origē, Honorius, Anselmus, Angelomus*, almost euery author doth differ in his exposition. So that as the Poet cried out, *Quid clamē? quæ fata vocē? quæ numina poscā?* so all authors are at a stand, and cannot tell, either in heauen or in earth, or amongst the creatures, what to call to witnesse, that they might sufficiently charge.

But

Bernard.
serm. 53.
Beza.

Hugo.
Cane.

Hieromin.
Per ea quæ
inchara
esse nouit
& amabilia

Roes and Hindes.

Venerable
Beda.

Plin. lib.8.
cap.53.
Solinus.
lib.3.

But that they might be sure to make all men fearefull to stirre or trouble the Churches peace, euery one doth adiure by that which in his seuerall iudgement is most forcible. Amongst the rest, the exposition of *Venerable Beda*, is very significant and religious. I charge you by the *Roes and Hindes*, that is, saith he, *per delitias agri*, by the soules and tender consciences of the ignorant and simple people, they are the *Roes and Hindes* which wee must hunt after, and studie to take. And very fitly are they compared to *Roes and Hindes*, because as *Plinie*, *Philosstratus* and *Solinus* writeth, they are most tender and fearefull of all beasts, affrighted with any noise, checked with the least foile, turned out of course with the cracking of a sticke, presently make head another way, and when they are once out of their wonted walke, *Erranti in via, nullus est terminus*, they runne they know not whither, euen to their owne death. Such is the nature and disposition

Soules of simple people.

sition of common people, soone stird vp, quickly awry, sometimes running ful head one way, on a sudden turned as much another. Therefore it is a seruile course, and bewraies a vaine and proud spirit for any, especiallie men of religion and vnderstanding, to fit the fancies, and seek to win vnto themselues the applause of common people. *Plato* in his *Common-wealth* forbids men to tang vp and downe, to ring away other mens Bees, yet the only glory of some men is, to get flockers and followers after them, by tanging and gangling in matters of no importance.

Surely as a weak and feeble braine followeth the waxing and waining of the Moone; so the brainfick humour of the multitude is subiect and pliable to euery change and reuolution. Whereupon *Homer* compares the disposition of common people to the standing corne, there comes a puffle, and blowes it all on the one side, there comes another blast, and swaies it as much on the other side. It

1. Sam. 15.

24.

Act. 12. 2.

Plato de Rep.

Homer.

Roes and Hindes

Pfal. 65.7.

Eſay. 17. 12

is a fit comparison made by the king-ly Prophet: *It is the Lord that stilleth the rage of the Sea, the noise of the waues, and the madnesse of the people;* iumping therein with the Prophet *Eſay*, where the nature of the people is compared vnto the billowes *πολυ-φαισβοιο θαλασσης*, of the troublesome and working sea that cannot rest. So easily set agog, so delighted with nouelties, so full of alteration & change are the affections of commō people.

In the 28. of the Acts, *S. Paul* whilst the viper hung vpon his hand, he was a *murtherer*; againe, the viper shaken off, in the turning of an hand, he was a *God*. In the 3. of *Ezra* and the 12. the *people wept* because they had no Temple: after whē the Temple was builded, then *they wept* as fast againe, because the glorie of the second was not like the first. In the time of *Queene Mary*, there was lamentation and crying out, that *Idolatrie* was set vp, the Church polluted, and the Gospell taken away: afterward when through the great
mercie

Soules of simple people.

mercie of God, the Gospell was advanced, and the light thereof did comfortably shine throughout the whole kingdome, then they murmured and cried out as fast againe, that we had *no Church, no Ministrie, truth was wrapt vp in Ceremonies, and all was Antichristian.*

In the 19. of the Acts, *Demetrius* and other subtil heads of the tradesmen of Ephesus, (meere for their owne gaine) raised a great tumult, and getting the people together, cried out, *Great is Diana of the Ephesians*; presently the people were carried with such a tempest of furie, that the citie was all in an uprore, they ran and rushed whither they list in great confusion, much violence was offered, and yet at last, as appeareth in the 32. verse, *the most part knew not wherefore they were come together.* In like sort, not many yeeres agoe, diuers personages of great credit and countenance (they and their predecessours being long since enriched, by the reuenues of the Church, and

Nobiles quidam precipui huius regni mecū egerunt.
anno 1583.

Roes and Hindes

^a A booke
of discipline
compiled af-
ter the Ge-
neua fash-
ion by Mas-
ter Knox &
others, re-
vised of the
disciplinari-
ans and ter-
menade-
now in gi-
ng.

fearing to lose them) apprehending
presently the successe, inueigled ma-
ny weak men, young Diuines, trades
men, artificers, and such like, and they
all cried out, for *the Geneua discipline*
and Scottish reformation in the
Church. The ignorant multitude
once stirred vp, the whole land was
in sects, and tumults, the State was
troubled, the Prince was disobeyed,
good lawes were neglected, by Li-
bels, pamphlets, by concealements,
by treacheries, by sundry foule disor-
ders, violence and disgrace was offer-
red to many societies and worthie
callings in this land; and yet I dare
say, the most part neuer knew what
they did desire: Nay, I dare confi-
dently affirme, the chiefest and lear-
nedst sectaries of those times, & euen
at this day, ^a not six of them, did euer
fully and soundly agree in the maine
points, and manner of erecting this
their Goddesse *Diana*, this affected
discipline and reformation. Yet be-
hold and obserue the effects. These
fillic *Roes and Hindes* once stirred vp,
they

they flockt together and^d assembled in woods; they haunted priuate conventicles in the night; they had secret Printers in euery corner, the publike congregation grew odious, the holy word and Sacraments were despised: at length they affirmed plainly there was no true minister in the Church of England, and so some fled beyond seas, others gaue vp their calling, lurking idly in other mens houses, seducing their mindes, and wasting their estates. While these reformers thus ran their course, honest plaine men, simple people, beholding such parts taking & contention, seeing such acceptions of persons, and varietie of opinions, they in their ignorance stood at a gaze: some fell away to the Church of Rome, others waxed neither hot nor cold, Atheisme crept in, deuotion was laid aside, God exceedingly dishonored, and the estate both of Church and Common-wealth very much defaced. I say no more of these

Roes and Hindes, λίω μὴ πῖστους, πολὺτες

*Another
booke called
Discipli. Ec-
clesia sacra
verbo Dei
descripta,
corrected,
altered and
amended,
about 1587*

πρὸς τὸ μέγ. If then wee regard the saluation of simple people, by rooting out of Atheisme and superstitiō, if we tender their peaceable & Christian life, who are περιεσβεσμένοι, misled vpon euery light occasion, then wee must wholly lay aside all contention and difference whatsoeuer: with one heart, with one consent, wee must all preach one and the selfe-same doctrine, all vse the same ceremonies, thereby to win the people to godlinesse of life, and holy reuerence; and alwaies (in regard of their weaknes) we must be shie and fearesfull of stirring in the Church. The very Hea-then haue taught vs discretion in this point.

Aug. de
ciuit. Dei.
li. 4. ca. 31.

Amongst the wise Grecians, the difficult points of their Religion, were neuer laid open to the discussing of the ignorant people, but closed vp with silence. *Varro* that notable and learned writer, remoued those bookes which hee wrote, touching the deepest questions and mysteries in Theologie, from the sight and

and knowledge of the multitude;
Scholis verò ac parietibus clausit, hee
referred them priuate to the learned
Schooles.

Above all others, the holy Apo-
stles and ancient Fathers of blessed
memory, were so chary in this point,
that if any doubt arose, if any que-
stion or controuersie fell out among
them: they did not by and by set
forth bitter Inuectiues and seditious
Pamphlets, they did not put vp cla-
morous Bills to Temporall Courts,
they did not creepe and couch to
lay men, for the bolstring & bearing
out of any disorders in the Church,
they did not haunt & trouble Chri-
stian Princes, with bold and vnadui-
sed petitions, but as wee may see by
the Apostles, Acts 15. a matter of
great consequence, was orderly and
louingly discussed at Ierusalem, (the
Schoole of the Prophets) and so
peaceably ended by the chiefe and
most excellent Apostles. This presi-
dent and worthie example, was truly
followed by *S. Hierome*, by *S. Au-*

Aug. de
ciui. Dei.
li. 6. ca. 5.

Act. 15.

Roes and Hindes

Nicep. ec-
cle. hist. lib.
8. 50.
Paulus
Diacō.

gustine, by *Chrysostome*, and *Epiphanius*, by the good Bishop of Alexandria, in the time of *Arrius*, by *Theodore*, who sent priuately to *Paul* Patriarch of Constantinople : thus they conferred peaceablie together, they wrote priuately one to each other, and so (neuer making the people acquainted) doubts being resolued and controuersies ended, euery man did rest satisfied in his obedience, and went peaceably on in his seuerall calling. These holy and graue men considered wel, that the soules of the ignorant people were precious, their minds like *Roes and Hindes*, easilie misse carried, soone stirred vp, and quickly driuen from their wonted layer; therefore as the good Shepherd in the 23. Psalm, they *fedde them peaceably in greene pastures*, they led them not vnto torrents, to troublesome whirlepooles, but *ἐν ὕδασι ἀνταμύοντες*, to the waters of rest, and, as the originall doth inferre, to the sweet streames that *run quietly*.

Heres baci
in Psalm. 3.

Stirre

Stirre not.

Stirre not.



He substance of this charge is double: First, not to stir in respect of the danger: Secondly, not to wakē, in regard of the Spouse, who is fallen asleepe, and peaceably taking rest. It is dangerous to stirre, for that a rent or schisme in the Church, is like a wound in the soule, or a great breach in the Sea, there is almost nothing able to close it vp againe. Howsoever at the first it seemes of small reckoning, and of no importance, yet it neuer shewes it selfe at the beginning in the right colours, but *crescit eundo*, it creepes on and gathers strength; and we shal neuer read, that the primitiue point of any schisme, did euer rest, or stay it selfe, vntill it came to a full period of a plaine heresie. *Nullum Schisma, non sibi aliquam postea confingit heresin.* Of one little sparke is made a great fire. Arrian his heresie, it was but a sparke

Hieron.
Eccl. 11. 32
Nicepho-
rus eccle.
hist. lib. 8.
cap. 5.

Cassiod.
lib.
1. cap. 12.

Carion.
anno
Domin.
641.

Sleidan.
Bellum
rusticanum
absumpf
Germano-
rum, 1500
vii est in
vita Clemen-
tis Rom.
Pontificis

spark (as *Nicephorus* doth write) first raised by one *Alexander Bancalis*, because another was preferred before him, yet this sparke set all Asia, Africke, and Europe on fire, and so poysoned the spawne of the Church, in the flourishing spring of worthie *Constantine*, that euen to this day, it neuer recovered the losse againe. *Mahomet* that Antichristian Infidell, first, began his sect with a few followers, and because *Heraclius* the Emperour let him runne on, neglecting him as not worthie to bee defeated; shortly after, vnder colour of his religion, hee ouerran Asia, defaced the East Church, subuerted the glorious Empire of Constantinople, and so continues to this day the scourge of all Christendome.

Did not the *Anabaptists* of late yeeres, 1525. euen of a small sparke raise such a flame in Germany, that growing at length to parts taking, by the base multitude, Temples and Cities were set on fire, banishment

nishment and proscription inflicted vpon the innocent, and at length a butchery massacre made of fiftie thousand people, slaine at one time, and an hundred thousand Christians murdered at another. They began with the Bishops and Clergie, but they ended with the deposing of Ciuill Magistrats and destruction of the people.

The ground and primitiue cause of all the contentions raised heretofore in our Church, was at the first a small discontentment, a matter of priuate grudge, a little sparke : but by a bold admonition giuen at that time to the high court of Parliament, it wakened all England, and set a number of tongues and pennes on fire, (not with such fire as fell on the Altar, and sanctified the Sacrifice) but with the fire of bitternesse, schisme, and contention, which could neuer yet bee throughly quenched to this day.

From this sparke,, as from *Hydra*, what a number of poysoned heads sprung

Bullinger.

Admonition.

sprung vp, Anabaptists, Brownists, Puritanes, Catharists, Atheists, the Familie of loue, and such like. And notwithstanding those worthie and learned men, who fled in *Queene Maries* time, (as *John Bale*, *Richard Coxe*, *John Parkehurst*, *William Barloe*, *Alexander Nowell*, *John Iewell*, *Edwin Sands*, *Edmond Grindall*, and very many more) maintained the gouernment of the Church of England, vsed in their holy assemblies the forme of seruice, and order of Ceremonies which were established in *King Edwards* time, and ratified againe by good *Queene Elizabeth*; yet behold, contrary to the iudgement and course of these learned and holy men, what strange, what fierie and stirring conclusions were raised. That ^a the choice of Ministers should stand vpon the approbation of the people, and that they are all of equall authority: that the Church gouernment was vtterly vnlawfull and Antichristian: That the Article of our Faith, touching Christ

^aCartwright
Admonitiō.
Supplie
to the Par-
liam. 56.

Christs descension into hell was
foysted into the Creed : that the
b Lords Prayer, by our Sauour him-
selfe commanded, was not to bee v-
sed : That no c Holiday might bee
observed, but onely the Sabbath :
That no d Father or humaine writer
might bee alledged in the Pulpit :
That the booke of common Prayer
was to be abolished : That all the ce-
remonies of our Church were Po-
pish and to bee swept away : e That
the calling of Bishops, was an An-
tichristian and diuellish hierarchie :
f That reformation of Religion be-
longeth to the comminalty : g and
that the people are better then the
King, and of greater authority :
That h the Presbytery and not the
Prince was to bee supreme Gouver-
nour in matters Ecclesiasticall.

This sparke, what a number of ise-
ditionous books biting Libels, & slan-
derous Pamphlets, did it raise ? This
spark amongst our selues, what hart-
burning, what boyling and secret
grudges (by the neglect of some,
and

b Hacket
executed.
c Fessi dies
(uns commo-
de abolendi.
Schismatis
in Berry.
d Defended
openly in the
Vniuersitie.
e Mart. in. 1.
Adm. pa. 25
f Knox so
the Commi-
naltie, fol.
49.
g Bucca, de
iure regni.
Page 61.
h Scottish
presbytery
in prison at
this day.
i Martin
inni.
Martin se-
nior.
Martin pro-
se.
Martinus
Epist. His
Episome.
Hay any
work.

Bishopriks
spoyled.
dismem-
bred.

In Londō.
Ipswich.
Couentry.
Câbridge.

1. King. 18.
44.

and applauding of others,) did it breed? This sparke amongst great Personages, what palpable hypocrisie, what foule sacriledge did it cause to be committed? This sparke, what a gap did it open, and what way did it make into the hearts of many men, first, to doubt of the truth, and so after to bee won to the Church of Rome? amongst the *Roes* and *Hindes*, what disordered conventicles, what prophane actions, what secret whisperings, what vile treacheries did this sparke procure? Towns, Cities, Vniuersities, y^e whole land was on flame with this sparke.

In the peaceable estate of any Church, to renue any old point of heresie, to set on foot any new opinion, any Schisme, or intricate question, it proues like the cloud that *Elias* saw: at the first his seruant looked and he saw nothing; by and by hee bad him looke againe, and it began to arise as big as a mans fist, at length it couered the whole skie with darknes, & immediately there followed a storme.

storme. In like sort the most dangerous heresies that euer were, at the first they haue beene raised of a small matter, and seemed nothing, but in the end they haue shadowed the face of the Church, and caused immeasurable bloodshed. Nay it is to be obserued, in the course of all ages and times, that the greatest Monarchies, and most flourishing kingdomes of the world, haue neuer receiued such fearful blowes, & vnexpected down-falls by open and forreign enemies, as they haue done by stealing innouations, and secret treasons, first raised by sects and heresies in Religion. There is nothing doth so knit together the hearts of men, as the band of Faith: againe, there is nothing doth cause such deadly hatred and mortall hostility, as difference and discord in Religion. In a word: Dissension is the ordinary gate whereat destruction entreth in. The destruction of Ierusalem, it first began with the ciuill discord of *Simon* and *Eleazer*: By the dissension of the Christians

Stirre not.

1. Pet. 2. 13
Tit 3. 1.
1. Tim 2. 1.
Rom. 13. 1.

Christians in the *East Church*, the Turke first entred into Hungary: and so generally discord hath euer wrought the translating of kingdomes, and finall desolation. Therefore beloued Fathers, and Brethren all, I humblie beseech you in the name of the liuing God, *Submit your selues, to all manner ordinance of man, for the Lords sake*: euery man stand fast in loyalty and faithfull obedience, goe peaceablie on in that calling wherein God hath placed you, cease to be contentious, and with an humble spirit, striue to walke before the Lord in truth and with a perfect heart. That so the God of consolation and peace, who hath planted amongst vs the Gospell of peace, and hath set ouer vs a religious King, a loue of peace, and hath settled in his dominions a ioyfull peace, may giue vnto his Spouse, and grant vnto his Church, loue, vnity and a perpetuall peace, for his owne name and glory sake.

Waken

Waken not.

Waken not.

THe second part of this charge, is not to *waken* Christs spouse, for ielousie is cruell as the grane, and if any man be so hardie and bold as to waken his *Loue*, it shall surely be reuenged. In the 54. of *Esay* and the 5. as Christ is there called the *Husband*, He that made thee is thy *Husband*, euen the Lord of Hosts : so *Reuel.* 20. and 9. the Church is the bride or the Lambs wife, and here very graciouslie hee vouchsafeth to call her his *Loue*.

There is much ado, many grieuan-
ces or louers be vnited: the church of
the Iewes was 480. yeeres vnder per-
secution of *Pharaoh*, and vexed by
the Gentiles, or euer it came to enioy
peace and prosperity vnder *Salomon*.
The primitiue Church was 300.
yeeres militant vnder ten grieuous
persecutions or euer it came to bee
dormant vnder *Constantine* the
L great.

Caut. 8.9.

Waken not

Cant. 3. 2.

Ezech. 15.

great. This Church of England in times past, hath seemed to bee forsaken of her loue, & oftentimes since sundrie broyles, many discontentments haue fallen out, or euer shee might hope assuredly to enioy any quiet rest indeed. *Shee went about and sought him, whom her Soule loued, and found him not. But now as a Bridegrome reioyceth ouer the Bride, so hath God reioyced ouer this Land, and decked his Loue with ornaments, in a most excellent manner. She is become glorious and of perfect beauty, her name is spread through the world, and other nations do tast and are satisfied with the breasts of her consolation.* If we wisely consider, and call to remembrance the bloody massacres of *France*, and difference of Religion still therein: the wearisome broiles of *Flanders*, and vnsetled estate of the Church amongst them: If wee set before our eyes the high indignities offered heretofore in *Scotland*, to our most worthie and religious King *James*; the sudden and sundry mutinies, and
vprores

The Spouse asleepe.

vprores euer and anon arising from their presbyteriall discipline : the vnstayed and discontented cariage, the poore and despised estate of such Churchmen as first hoped, but now cannot with any reuerend gouernment rule therein, the must we needs confesse, happie are wee in our settled peace, and most blessed in the godly prosperity which we enioy.

This prosperity, this rest of the Church, vnder *Salomon* then, & such like noble, wise, and religious Kings at this day, is compared vnto *Sleepe*, and out of this sleepe, the Church may not be wakened. For throughout this whole Song, Christ is neuer said to haue slept with his Spouse, neither is there at any time mention of sleepe, but presently (as in three seuerall places) followes this charge; that no man waken.

There is one kind of sleepe, which is *Mortis Imago*. *Homer* calls it *θανάτου ἀδελφός*, deathes brother, or a dead sleep: saint *Paul* in the 6. to the *Eph.* 18. he tearmes the death of sinne,

The Kings Maiestie surprised at Ruzheuen. 1584. The Kings Maiestie besieged at Strineling, enforced to take the Castle, and in the end to compound for his satisfaction.

Ouid. Homer.

Waken not

*O fearefull
wakening.*

Can. 5. 2.

ἡ νύκτις καὶ ἡ νύκτις, the spirit of slumber: the Church of *Sardis* in the 3. of the Reuel. is said to bee in this slumber. Our Church also was supposed to haue beene in this sleepe, and therevpon, those *Good men, Vaux, Piercy and Catesbie*, resolved to take punishment of the wickednesse of these times and to waken vs. But howsoever the Spouse might sleepe, her heart was waking, the prayers of the Saints continually crying, keep the mercy of the Lord waking, so that though we slept, the keeper of Israel did neither slumber nor sleepe: He opened the eyes and wakened the heart of his chosen seruant, to doubt of the danger, descric the plot, & to preuent the *Deadly blow*. He is deliuered, the Lord is magnified, they are fallen, wee stand vpright, and blessed bee the God of our saluation.

There is another kind of *Sleepe*, which is *Ros natura*, the sweat of the dew of nature: of this sleep the Physicians say, it is the repast of the body, & the greatest comfort in nature that

I he Spouse a sleepe.

that may bee. Such a *sleepe*, is this of the Spouse, *ex rore diuino*, the dew of heauen hath fallen vpon her, he hath giuen his beloued *sleepe*, *et sacro silentia somno procurat* : he commanded silence in her holy *Sleepe*.

Bernard.

God forbid I should come hither in the name of my God, and stand here before this holy and honorable presence, to wound my conscience, by deliuering an vntruth, or by blanching of sin and corruption, to dishonour my holy calling. No, *vinis Iehonah*, The Lord knoweth my thoughts, I speake the truth, (as I conceiue) from my soule, to the glorious praise of our euerlasting God, and to the great comfort and encouragement of all that heare me. As it is in the former part of this chapter:

Christ hath now brought his Spouse into the wine celler, hee hath stayed her with flagons, and comforted her with apples, his left hand is vnder her head, and his right hand doth imbrace her, that is, satisfied in great measure, both with temporall and spirituall

Verses.

4.
5.
6.

Psal. 4. 9.

blessings, she doth rest in great prosperity. *She hath laid her downe in peace, and taketh her rest, for now the Lord hath made her to dwell in safety.* O let vs praise the lord for his goodnesse, and neuer bee ashamed, to declare the wonders, and to publish the blessings, which he hath brought vpon vs this day. Our eyes doe see them, our thoughts must needs acknowledge them, and our enemies (wee find by late experience) with secret and great malice doe enuie them. Giue me leaue therfore (I humbly beseech you) euen for the glory of Gods blessed name (whose exceeding mercy wee are bound to acknowledge) and also for a testimony of our owne priuate duties, to make some relatiō of those benefits which we enioy by the blessed gouernmēt of our gracious Soueraigne, whose happie and ioyfull entrance into this kingdome we do celebrate this day.

Euripidet.

It is a plaine, but an excellent principle, ἀρχεσθαι μὴ μαθῶν, ἀρχεῖν μὴ ἰσχυίρῃς, Let him neuer take vpon him,
nor

The Sponse asleepe.

nor desire to rule, who hath not first learned to obey and to forbear. It is well knowne vnto vs all, sundrie times hath the quiet state of this Realme beene disturbed, much hurleburle raised, many treasons brewed, practising & procuring the death of our former *Queene*, pretending somewhat, some title and interest vnto the crowne; but behold, notwithstanding, the apparant truth of his Maiesties title was openly knowne to all the states in Christendome, and that long before, he might haue procured strong meanes to haue inuested himselfe, with the honour and possession of the same: yet still did he patiently abide the Lords leisure as one who truely feared God, hee neuer combined with France, nor complotted with Spaine; hee neuer stirred vp either subiect within, or foreign power without, but that which is yet very ioyfull to remember, and seldome performed of naturall brothers in one familie, two mighty Princes, *good Queene Elizabeth, and*

Forbearāce.

Waken not.

our blessed King, most amiable they did liue, and loue, (and as it were in one land) peaceably reign together.

Succession.

When God had ended her daies in peace, after many distracted fears, wherewith the hearts of all began suddenly to be perplexed : how blessed were we in the present succession of the crowne ? the happie gouernment whereof, did calmelv come in, and peaceably arise, as after a short night, the cheerefull and faire morning Sunshine.

Issue.

How secure is now the state, in the vndoubted apparance of blessed *Issue* ? a stay to the land, and comfort to euery good Subiects heart.

Pro. 28. 15.

Royall descent.

Blessed art thou, O Land (saith the Scripture) *whose Prince is the Son of Nobles.* In the royall descent of this imperiall crowne, the Rose is not onely sprung from the Red & Whit, descended from the noble of-spring of both houses, *Lancaster and Yorke* (thereby most happily taking away all occasion of ciuill dissension) but moreouer happie are wee in our selues,

The Spouse a sleepe.

selues, and fearefull to other nations,
in the quiet & lawfull vnion of these
kingdomes. Phantasticall humours
did please themselves a while, and
selfe conceited heads haue vainely
discourfed with idle similies, against
the ordinance of god in this behalf:
(but leauing the future successe and
further coniunction to prayer, for-
bearance and time) in this one bles-
sing we may plainly behold the ex-
traordinarie mercies of the Lord. For
I am vndoubtedly perswaded (next
after the knowledge of Christ, and
the true profession of the Gospell)
this day, this day I say, is now, and
hereafter shall be the most memora-
ble and happie *Day*, that in this land
was euer commended vnto posteri-
ty these 1000. yeeres. Indeed the
conquest of France, hath title of re-
nowne; but wee know well the pos-
session thereof was gotten by blood,
kept with charge, and lost with di-
shonour. But by his Maiesties lawfull
successiō vnto the crown, that which
the great and deepe states-men of
England,

Vnion.

England, forecast many hundred yeeres to compasse, that which by dint of sword, and much effusion of blood hath often beene attempted; that which all the victorious Kings of England often desired, but neuer fully effected; that which the example of other Christian Kings, and the wisest nations teach vs; that which the very identity of place, language, condition, nature, soile, affinitie and all in themselves doe offer; the Lord God, who is wonderfull in counsell, and excellent in workes, that hath he sweetly brought about: without present alliance in mariage, without tumult in warre, without wrong to any State whatsoever, *Israel and Iuda, Scotland and England*, are both one, the secret and wise ordinance of God hath so settled it: O let the consent and mutuall loue of both nations peaceablie confirme it, and God in his mercy and goodnesse seale it fast for euer.

Since his happy entrance into this kingdom, how wel is the whole
com-

The Spouse asleepe.

common-wealth eased and disburthened of the continuall & troublesome *charge* of our Irish expeditions?

How Christianly are appeased the vnchristian and bloody spoiles, robberies, and murthers daily committed betweene Spaine and vs?

Most godly and amiable is the confederate league concluded with our bordering neighbours round about vs. To subdue Nations, and enlarge kingdomes, by conquest and bloodshed, to wicked and tyrannous Princes, it seemes great glory and felicity, but by good and Christian Kings warre is neuer fought, but enforced by necessity. *Felicitas maior est, vicinum bonum habere concordem, quam vicinum malum subiugare bel-lantem*: It is greater honour and felicity, to retaine the loue of a good neighbour concurring in peace, then to continue the secret hatred of an ill neighbour subdued by warre.

The wise Orator saith; σύμβολον ἀγαθόν, χρησιμώτατον, καὶ τυραννικώτατον ἀπείντων κλημάτων ἐστίν : Faithfulll and wise

Irish expeditions ceased.

Spanish broiles appeased.

Confederate League most Christian.

Malis felicitas bonis necessitas.

Aug. de ciuit. dei. li. 4. 15.

I'ocrat. ad Nicocle.

*Faithfull
Counsellors*

*Learned
and vncor-
rupted
Lawyers.*

*Reuerend
Bishops.*

*Gospell
established.*

wise counsellors are the most profitable and worthie treasure, which any Prince enioyeth. And is not the Common-wealth furnished, with as noble, faithfull and wise *Counsellors* of state? as learned, stout, vncorrupted *Iudges*? and worthie *Lawyers*? as reuerend *Bishops*, shining in their liues and learning, as euer age afforded? all these (through the mild and wise gouernment of a gracious king) retaining their former dignities, and faithfully performing their duties both to God and to their King?

Is not the *truth of the Gospell*, most peaceable established, and carefully professed, with such reuerend and constant ioy in hearing the Word, and frequenting of prayer, & giueth example to all the Protestant Princes of Christendome? To see the populous court of a mighty King, as peaceable, well giuen and religious, as the well ordered family of a priuate mans house, what Christian heart will not ioy to heare it, and who

The Spouse a sleepe.

who can but magnifie the God of heauen to know it?

The sacred bands of holy mariage, are they not tenderly kept; highly esteemed, and haue they not beene solemnly graced in Court, to the imitation of all the Land?

Euery great Citie and incorporation, and euery part of the Land, is it not replenished with godly & *learned Preachers*, trained vp in the Vniuersities, able in some good measure to teach, rebuke, and exhort with good discretion and iudgement? What so is wanting and defectiue herein, such hath been his Maiesties Princely zeale, that he hath referred the care therof to speciall Cōmittees, that with all cōuenient speed *Wales, Ireland, and the Northren Borders*, might bee supplied and planted with learned and religious Teachers.

Henry Iacob in his seditious Epistle dedicated to the King, is not ashamed to affirm that the *present ecclesiasticall orders are more friendly*
to

*Mariage ho-
noured.*

*Learned
and Godly
teachers.*

*Conference
at Hampton*

Hen. Iacob.

Ceremonies
Godly and
approved.

T.C.

Waken not

to Papists, Libertines & Atheists, then to the sincerity of the Gospell: an other also of the same rancke, sets it down, that wee may better conforme our selues in orders and ceremonies to the Turke, then to the Papists. What a strange and dangerous position is this? O where is discretion and piety, where is Christian loue and holy moderation? Seeing the doctrine is sound and good in the chiefe and main points of saluation, why should any man speake so vnadvisedly, in matters of lesse importance? Alasse we also are bound to pray for you, to shew you the right way, and woe be vnto vs, if (as men pleasers) wee shall speak against our owne knowledge, or that others should be constrained to subscribe to that which is not consonant with the truth. Heare therefore, and as a wise and vnderstanding people at length bee satisfied. For vndoubtedly the Ceremonies of the Church, and especially the vse of the Crosse, so much excepted against this day, as the Standard

The Spouse asleepe.

dard of Christs honour, hath euer been aduanced, and borne aloft in the eye of the Church, to the comfort of all good Christians, by the whole troupe of the blessed Fathers, the Chariots and horse-men of Israel. And generally those ceremonies vsed at this day vsed in our Church, they are in themselves indifferent, in number few, in vse decent: They are peaceable in regard of conformity, reuerend to breed deuotion in the people, and for continuance these 1500. yeers vncontroleable: They are consonant with the Scriptures, the exposition wherof, is confirmed by the iudgement of the antient Fathers of the primitiue Church; approved directly by later interpreters, defended soundly by new writers, discussed by kingly conference, agreed vpon by nationall consent, established by highest authority, attested and made good by the approbation and iudgement of other neighbour Churches, as appeareth plainely in the confessions and
seuerall

*The vse of
the Crosse
approved by
Origen
in Psal. 38.
Basi. de
Spir. sanct.
cap. 37.
Chry. tom.
2. hom. 55.
in Mar.
cap. 16.
Hier. lib. 3.
in Ezech.
Aug. tract.
55. in Ioh.
& de ver-
bis Dei.
ser. 18. & 53.
Gre. Mag.
in lib. 3. in
Iob, cap.
33.
Ambro. lib.
2. cap. 7.
and other
many.*

Heluetia.

1. art.

Boh 25. 15.

18.

Au^c. art. 4.

Fran. art.

32.

Fland. 32.

Sax. art.

20.

Sweu. cap.

4.

Sabbath.

seuerall articles of *Heluetia, Boheme, Ausburge, France, Flanders, Saxonie,* and *Sweneland.*

It is a grounded principle, appro-
ued by the learned Diuines in all a-
ges: *In ijs rebus in quibus nihil statuit*
certum scriptura Diuina, nobis populi
Dei et Christiani principis iura tenēda
sunt. In those things wherein the
Scripture hath set downe no certaint-
ty, the Lawes of the Christiā Prince,
and of Gods people are with all o-
bedience to be embraced.

To proceed in this peace and prof-
perity of the Church, concerning the
Sabbath: How generally is it obser-
ued, how religiously sanctified, euen
in this great and busie City, wherein
the streetes may often bee scene in a
manner desolate, and few stirring
vpon the Sabbath, in the time of di-
uine Prayer and Preaching? The
painefull preaching frequented with
infinite congregations, and mighty
assemblies in this famous City; the
diligent and daily prayers, the de-
uotion and thanksgiuing, the rea-
dinesse

The Spouse asleepe.

dinesse and attention in hearing the word of God both preached & read euen in this place where I stand, doth witnesse what I say. O how faire and blessed a thing it is, for a Christian King to heare and know, al the inhabitants of his Dominions, to bee assembled vpon the Sabbath, to be knit together as one man, praising, singing and reioycing in God, all their prayers well neere at an instant, as the flame of a thousand mountaines, ascending aloft and piercing the very heauens !

And is it not as louely to behold, all the people of these kingdomes, with obedience to law, and loue to their Soueraigne, to goe peaceablie on as birds in the Spring, busied eue-ry one in their seuerall callings, and all the weeke long cheerefully following their vocation?

Hath not the Lord crowned yeere after yeere with his blessing, the land giuing such encrease, that notwithstanding there bee at this present, in this Citie and Suburbs about fixe

M hundred

*Industry of
the people.*

Waken not

Plentie.

hundred thousand liuing foules, yet they all are well and plentifully fed, and all the people throughout the land waxing warme and wealthie, sit peaceablie vnder their vines, taking their pleasure and recreation?

Isocrates.

Ζημίον ἐστὶ τὸ καλῶς βασιλεύειν; καὶ τὸς ἀρχομένους ὁρᾷς, ἀποροτότερος καὶ σωφρονεστέρους γινώσκεις: It is alwaies an assured and good signe of excellent gouernment, when the people of any kingdome doe grow more wealthie, and become more ciuill and religious.

Good lawes.

What excellent and godly Acts stand in force for the wise ordering and cōfortable reliefe of the poore? What straight and holy Canons ordained, for the religious proceeding in all matters Ecclesiasticall? What seueritie is openly pronounced, and what punishment daily executed vpon corrupt Officers and pollers of the people?

Mercie.

Hath not Mercie triumphed ouer Iustice, and compassion to forgiue (the perfect note of true Christianitie) shewed it selfe abundantlie in pardoning

The Spouse asleepe.

pardoning sundrie offences, and sparing the liues of dangerous and hatefull Traitors?

Feare admitteth no security: *ὅτι πάντες φοβώμεθα, πάντας φοβούμεθα*, whom all men are afraid of, such a man, stands in feare of all men. And therefore like a wise and right Christian Prince hee doth not build his safety vpon strength and power, but vpon the mercy of God, vpon *Princely Affability*, with his Nobles, and vpon the loue and faithfulness of his Subiects. *Doctor Hill* and other Papists, *Jacob* and other sectaries, they slanderously auouch, that their persecutions are many, and their afflictions very grievous: and yet behold all dissension in Religion, hath beene alwaies laboured and is still sought, by all forbearance and gentle meanes to bee appeased: yea, towards all men in generall, *the gouernment is sweet and milde*, and himselfe in his priuate nature, so louing and compassionate, that as *Theodo.* hee seeketh to bind men vnto him, not by force, but

Democritus.

Affabilitie.

Milde gouernment.

Ambr. de
obi. Thod.

Waken not

Aug. de ci-
uit. Dei. li.
1. ca. 8.

Peace.

Vertue re-
warded.

by bountie and Religion. Trouble-
some and seditious spirits will neuer
cease to murmur and complaine,
but the point is : *Non qualia, sed qua-
lis quisq; patiatur.*

Since his blessed Raigne doe not
our hearts secretly tell vs, that wee
feele and daily taste of ioyfull *Peace*,
a Christiā *Peace*, an honorable *Peace*,
sought by mightie Kings, and em-
braced by forren Nations, as in the
daies of *Salomon*?

Is not true *Nobilitie* honourable
respected? *Vertue* and well doing
cheerefully rewarded? *Holy men* and
discreet, daily aduanced? the *reue-
nues of the Church* lately confirmed :
and diuers *foundations of Religion* al-
readie laid, as in the glorious raigne
of great *Constantine*? The Lord is
God, the Lord is God, and who is
such a God as our God? O wretches,
and vnthankfull men that wee are,
wee know not our owne good, wee
weigh not the sweete mercies of a
kinde and gracious God. For in these
and many other respects, which are
most

The Sponse asleepe.

most apparant to the view of al men,
I assure my selfe that his royall Maie-
stie (whom the Lord protect with
his inightie hand long to raigne o-
uer vs) is now, and shall bee for euer
renowned amongst the most famous
Kings, that euer liued in the world:
and that the Church and Common-
wealth of England, so happely go-
uerned by his Highnesse, is now at
this day the most Apostolike and
florishing Church, the most Religi-
ous Court, the most peaceable and
vpright State that is in all Christen-
dome: Howbeit, when Prince and
People, when Nobilitie and Clergie,
when all estates and degrees do thus
godlie and peaceable goe on, en-
ioying such blessed happinesse, such
quiet and reposed peace; would not
the Sunne bee abashed, and the po-
wers of nature daunted, that Chri-
stian men, and especially such as are
deuoted vnto God in sacred and ho-
ly orders, some professing great holi-
nesse and austeritie, others much pure-
nes and great singularitie, both these

Waken not.

Vntill.

should neuer cease to disturbe and waken the Churches peace? Surely it is the Lord that giueth his beloued sleepe, and this sleepe, this prosperity of the Church and Commonwealth, it is a blessing inestimable vnto his people; therefore when he vouchsafeth to giue rest, no man ought to wakē or stir, *Vntill she please*, and that is *Neuer*. ^{was} *Vntill*, it is plainly *Neuer*. Gen. 8. *The Raven returned not Vntill the waters were dried vp*, that is, *Neuer*. Matth. 1. 25. *Ioseph knew not the blessed Virgin, Vntill shee had brought forth her first begotten*, that is, *Neuer*. *Neuer*, neuer let any man waken the blessed Spouse.

The Conclusion.

BVt for as much as the person, from whom this commission is directed, is the *Metropolitane and great Shepheard of our soules, Christ Iesus: the penner of it, the Holy Ghost the heavenly Secretarie: seeing hee vouchsafeth to call*

The Conclusion.

call the Church his *Loue*, the deepest of all the affections: her peace compared to *Sleepe*, the sweetest comfort in nature: seeing Christ Iesus himselfe, most wise, louing, and fearefull, is not content to perswade, but vehemently to *charge*, and yet the attributes applied most sweete and kind, *Daughters* for Loue; *Ierusalem* for Peace: seeing the Charge it selfe is so straitly giuen *not once to stirre*, and in no case *to waken*; the Date so plainly set downe, that is, must bee *Neuer*, according to the tenure of my text, in the person of Christ Iesus, I adiure and solemnelie charge: I charge by the holy Patriarkes, *Abraham, Isaac, & Iacob*, who in their generations were men of *peace*: I charge by the holy *Apostles*, who haue commanded vs to keepe the vnitie of the spirit, in the bond of *peace*: I charge by the holy *Angels*, who at the birth of Christ did sing *Peace*: I charge by our *Faith, Hope, and Charitie*, which are the fruites of *Peace*: I charge by that *Obedience*, due both

The Conclusion.

to the ciuill Magistrate, and spirituall
Gouernour, who are by all good
meanes to preserue and maintaine
Peace: I charge by the *dumme beasts*
of the field, who shall take reuenge
vpon the disturbers of *Peace*: Lastly,
I adiure and charge by the *Soules of*
the ignorant and simple people; the least
whereof a thousand worlds are not
able to redeeme, that no man despise
the voyce of this great Shepheard,
this double and three-fold charge,
which concerneth the flourishing and
happie peace of our Countrey, the
prosperitie and peaceable rest of the
Church; the being, liuing, and well
being of vs all.

Whosoeuer hath any true taste of
a religious heart: whosoeuer hath
any respect to the honor of his name
and regard of his posteritie: whosoe-
uer hath any dutifull affection to his
Prince and countrie, let him pray ra-
ther that his tongue may cleaue to
the roose of his mouth, and his right
arme wither from his bodie, then
once to bee accounted amongst the
number

The Conclusion.

number of those, who will be seene to stirre in so well gouerned a State, to wakē so blessed rest of the Spouse, to discontent the religious heart of so gracious a King, and to blemish the glorie of so renowned a Common wealth.

Ah Lord, what estate of Church or Common-wealth did euer in this world attaine vnto perfection? *ut o*
zue nōi tūc bōglois pād, whose desert and wisdome could euer content all humours? wherein haue not the most Noble and Christian Worthies of the world been sought one way or other secretly to bee wronged? and who knoweth (touching these late and grieuous treasons) why the Lord hath suffered euill counsell to be vndertaken, and with such malice and blood to be pursued?

Vndoubtedly, First, it may bee thought to this end, that all the people of this land, and euery one here present, might take heede how wee forget our louing God, in the daies of our prosperitie, that wee might
learne

The Conclusion.

learne to stand fast vpon the Lord, as vpon mount Sion; to relie on his loue, as the centre of our life; in all dangers to flie vnto him, as a bird doth vnto the shadie hill for safetie, that so both heart and tongue might acknowledge his goodnesse, and as a flood into the Sea, send thanksgi-
uing to so deare a God againe.

August.

Secondly: *Permittit Deus quod nemo impune committit*: God suffereth euill and wicked men for a time, expecting their repentance, and looking for their conuersion: but if they persist, and become as *Pharaoh* was, hardened in their bloodthirstie crueltie, then the Lord, euen for his owne glorie, doth suffer them to play vpon the hooke, and daunce in the snare, till at length it might bee knowne, to all Nations and Kingdomes round about, that when it comes to the very point, the Lord will rouse himselfe like a Giant, turne al such practises vpside-down; but will deliuer his chosen, execute iudgement vpon the wicked, and
the

The Conclusion.

the vngodlie shall bee trapped in the workes of their owne hands. Therefore let neither Prince nor people bee dismaied, and cast downe with traiterous and fearefull rumours; but let his sacred Maiestie comfort his heart, raise vp his spirit, and walke cheerefullie vpon the inuincible hope, and assured experience of the Lords fore-passed loue, let him hold still fast by God, and assuredly, height and depth, edge and point, shall fall and flie before him, all his crosses shall affoord him ioy, his enemies aduantage, and his account shal cheerefully bee cast vp for another world.

Lastly, the Lord hath suffered euil counsell thus farre to preuaile, that euerie priuate man, who liues in peace and safety, might consider and weigh, what a grieuous burthen it is to sway the Scepter of a Kingdome, how the Kings life is hunted after for our sakes; for the happines which we enioy, how He and his Nobles are in continuall danger, how (not for himselfe)

Psal. 16.

The Conclusion.

himselfe) but for vs, for vs it is, that *He and his Posteritie* is pursued with such deadly hatred: yet notwithstanding, the Lord stands close vnto him, he hath fastned the crowne vpon his head, and setled the Scepter in his hand, maugre the crueltie of all his enemies, and the rage of the Diuell himselfe, he will haue all the world to see, that he hath set him vp, to bee the onely meanes both of establishing our happinesse enjoyed, and also of discovering our danger escaped: that so when all the people of this land, shall plainly see, how the Lord hath set his delight vpon him: how from the very cradle hee hath lapped him in the bosome of his loue, how hee hath puld out of the iawes of death, from *Poyson* readie to be taken, from *Murthering* at an instant, from the *Lake of Fire*, readie to be kindled: we and all his Subiects, might be moued, to loue him with a dutifull and entire affection, to pray for him, as for our owne soules, to ioy in his prosperitie, as the life of our

The Conclusion.

our well doing, to esteeme him in our thoughts, and honour him in our hearts, as a tender Father, beloved of God, the maintainer of Religion, the giuer of peace, the ioy of his subiects, the honour of all Christian Princes, and that with ioy and thanksgiuing wee might sing and shoute this day, *God saue our King for euer.*

Now therefore O Lord our God, who dwellest in the highest Heauens, infinite in goodnesse, abundant in mercie, and glorious in praises, we magnifie thy name, and triumph in thy mercie, for that, still we doe enioy this happie day. Alas, of our selues, what is our King, and what are wee his Subiects, that from time to time, thou shouldest so tenderly loue him, and so continually follow vs, with thy gracious and sweete mercies? We know O Lord, Riches and Honour, Peace and Prosperitie, Life and Deliuerance come only from thee; Greatnesse and Power, Glorie, Victorie and Praises, they

The Conclusion.

they are thine: and what shall wee render vnto thee, our dearest God? Only this: Before Heauen & Earth, before thy holy Angels, before all thy Saints and seruants, here present in this publike congregation, we doe bow our hearts and the thoughts of our hearts vnto thee, wee acknowledge our own vnworthinesse, ascribing all our happinesse, and this our late deliuerance to thy fatherly protection only.

We are heartely sorrie, and do secretly mourne in our soules, that for all thy kinde and vnspeakable blessings, wee cannot serue thee as wee ought, nor loue thee as wee would, but we entreate thy glorious Maiestie, stirre vp in vs good desires, increase them more and more, crowne them with thine owne mercie, and wee will neuer cease to sing euerlasting praises vnto thy name.

Deare God and eternall Father, be pleased, bee pleased to confirme this goodnesse, and to establish this thy covenant both with our King, and

The Conclusion.

and vs thy people for euer. For thy
mercies sake, for thine owne glorie
sake, for thy Sonne Christ Iesus sake;
forsake vs not, neither leaue vs, con-
tinue for euer our louing God, let vs
and the remnant of our seed after vs
bee sealed vp in thy mercifull pro-
mise, in thy gracious and euerlasting
loue, and that through Iesus Christ,
to whom with the Father and holie
Ghost, bee all honour, praise
and thanksgiuing, both
now and for euer.

Amen.

FINIS.



and to a great degree, for the
purpose of the present work, to
show the progress of the
science of the human mind, con-
sidered as a branch of the
natural history of the human
species, and as a part of the
general system of the universe.
The object of the present
work is to show the progress
of the science of the human
mind, considered as a branch
of the natural history of the
human species, and as a part
of the general system of the
universe.

THE
HISTORY OF THE
HUMAN MIND

THE
COPIE OF A
SERMON PREA-
CHED ON THE
first Friday in Lent
before the King at
Whitehall.

By D. MAXEY, Chaplaine to
his Maiesttie.

2. of March, 1610.



AT LONDON,
Printed by F. K. for *Clement Knight*,
dwelling in Pauls Church-yard,
at the signe of the holie
Lambe. 1610.

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LUKE 22.44.

*But being in an agonie hee prayed
more earnestly; and his sweate
was like drops of blood, trickling
downe to the ground.*

Christ, saith the Apostle, is our
Sacrifice, the first act our prælu-
dium, whereof is this Agonie :
wherein are to bee considered
these three points :

1. Cor. 5.7.

In { *Sudore feruor.*
 Sanguine pretium.
 Guttis abundantia.

THE

1. Feruencie or zeale of the Sa-
crificer : He { Prayeth.
 Sweateth.
2. Excellencie of the Sacrifice,
—Blood.
3. Plentie—Drops trickling to
the ground.



THE AGONIE OF CHRIST.



Lthough the whole
course of our bles-
sed Sauours life,
euen from the Vir-
gins wombe, were
nothing else but a continuall suf-
fering, our saluation being then
set on foote, when hee was first
persecuted in the manger by *He-
rod*; yet the work of our redemp-
tion, was neuer throughly in
hand, till the time grew on, that
his Passion did approach: *Frustrà
iacitur rete ante oculos pennatorũ:*
In vaine, saith the Wise man, is
the snare of the fowler laid be-
fore the bird that hath wings.
There were many plots laid, ma-
ny

Matth. 2. 16.

Provl. 1. 17.

The Agonie of Christ.

Feruencie.

ny practises vsed, to betray and to intrap our Sauour; but with the wings of his deitie and prouidence he soared from themal, till at length of his owne accord ascending Mount Oliuet, (after the celebration of the Sacramēt, to pray and contemplate alone) he retired himselfe into the garden of Gethsemane. Whither as soone as he was come, the garden afforded him very small delight, for (as in a garden was first our fall, so) in a garden his Passion did end, and in this garden his Passion did begin. Saint *Matthew* and Saint *Marke* doe seuerallie report, that vpon his comming into this garden, by and by hee was in Trouble, in Heauinesse, in Sorrow: but S. *Luke*; expressing the matter, more fully and liuely then they all, saith, hee fell into a sweating Agonie.

This word Agonie is diuerslie taken. Sometimes *pro* * *Palestra*,

A 3

for

Noluit dolo teneri ne derogaretur praescientia plenitudo.

Math. 26. 38.

Mark. 14. 35.

**Circus in quo palaestra vires suas exercebant.*

Feruencie.

The Agonie of Christ.

Isocrat.in Eua-
gora.
Eurip.in Troa
dibus.

Aristot.sect.II.
Probl.35.
2.Macc.2.21.
Demosth.p^{ro}
Corintho.ω ρι
αυτην εν ριβω x
πολλη αγωνια.
Dama.c. ριβω
δωπουχις.
Basil.in cap.7.
Isaia.
Iohn 13.21.

Iohn 7.46.

for the place of triall where a
conflict or combate is: So doth
Isocrates and *Euripides* vse it: so
also *S. Paul* in the 1.to the Co-
rinth.9.25. *Omnis, qui in Agone*
contendit.

More properly an Agonie is,
Timor quo corripitur is qui in cer-
tamen descendit. So saith y excel-
lent Philosopher: *Αγωνια δε εστι ριβω*,
&c. An Agonie is the perplexed
feare of one who is entring into
a great and grievous conflict. So
doth *Demosthenes*, and *Dama-*
scene, and *Basil*, and diuers of the
ancient Fathers vse it. To the
same purpose *S. Iohn* also saith, he
began to be sore troubled. Now
surely the end of this Passion
must needes bee mournfull, when
the beginning is so fearfull. Con-
cerning the life and actions of
our Sauour it is said: Neuer any
man did, as this man doth; so also
of his death, Neuer any man died
as this man died.

There

The Agonie of Christ.

There were many Crownes deuised for rewards of honour amongst the Heathen, but we neuer reade of a crowne of Thornes: diuers kingly Scepters, but neuer before was scepter of a reede: many imperiall robes, but neuer any scarlet robe, so died in such fresh and innocent blood: many famous and strange martyrdoms, neuer such a wofull and memorable Passion: great sorrowes, sundrie feares haue possessed me, neuer such an Agonie. How then comes it to passe? what might be the cause of this Agonie? Surely, it did not proceed of doubting, for it was a reluctance, not of the reasonable and deliberate will, but of the sensitive: neither was it any vnwillingnes, for it was his earnest desire: *Desiderio desiderauit*, Ioh. 13. 20. *Oblatus quia uoluit*: It was his voluntarie act. Moreouer, if we consider the persons, there was no man neere to

Feruencie.

Aulus Gell.
N. At.
Imperiall.
Triumphall.
Military.
Obsidionall.
Nauall.

August. tom. 3.
pag. 757.

*Christi passio
omnes superat
passiones.*

*Agonia non fuit
in Christo quan-
tam ad animæ
partem rationa-
lem, sed sensitiuā.
Thom. 3. q. 18.
art. 6. 3. m.
Elsay 53.*

Feruencie.

The Agonie of Christ.

offer him violence :if his actions; he was solitarily musing, there was no extremitie of exercise :if infirmitie of bodie; from the sole of the foote to the crowne of the head, hee was more faire, sound and pure then *Absolom* : if the guilt of sinne ; being without all sinne, there was no cause of any trouble of conscience : lastly, if wee obserue either the time, or the place; it was a cold season, vpon the open Mount, in the fresh aire, in the moist dew, on the cold earth; all which doe cause, rather a chill and cold operation, then a sweating Agonie. To make this plaine, the learned Schooleman saith : *Causa passionum anima dupliciter causatur, ex parte obiecti, ex parte subiecti*: Passions of the minde arise from a double cause, either from the obiect or from the subiect. As wee see in the first conception of gold in the wombe of the earth; there is

Thom. summa
1.2.9.43.1.c.

The Agonie of Christ.

is first (*astus solaris*) the scorching beames of the Sunne, piercing from above; and therewithall (*ignis subterraneus*) a fierie flame of sulphur, boyling from below; so in this Agonie, the beginning and first conception of his Passion, the Obiect was diuine wrath, the subiect was feare of death; the one intellectuall, the other sensitiue; the one from above, when hee looked vp vnto God, the other below, when as man, he was fearfull of his owne death. The heauie wrath of God; the imminēt feare of death, both these did present themselues vnto his view.

Concerning the Obiect, which is the wrath of God, as the Psalmist saith, who knoweth the power of his wrath? There is no doubt, but y^e soule, being diuine, infinite, immortall, is farre more quick, sensible and pretious then the bodie, and so consequently the

Feruencie.

Lam. 1. 12.

Zach. 13. 7.

Inspexit mortem hostiam mundi. Aretius.

Dolor anime. corporis angustia.

Psal. 90. 11.

Feruencie.

The Agonie of Christ.

the pangs of the soule, are much more bitter and grievous, then the paines of the bodie, which is earthly, corruptible and heauie. Is God pacified towards y^e soule? and doth he from the sweete incense of prayer and repentance sinel a blessed saueur of rest? then, though the body be distempered and full of paine, yet the minde and the light of grace, makes mone for the body, guides it, and gouerns it in some decent order, and beares out all the troubles thereof with prayer and patience. But if the minde be disquieted, if the light and power of vnderstanding be dismaied, the bodie is tossed and turned to and fro, carried hither and thither with violence, and receiueth no rest, because it hath taken an impression of diuine furie, infinitely surpassing the strength of humane nature. *Quo fugias à Deo irato?* Man, the sonne of man a worme, whither

August.

The Agonie of Christ.

whither shal he betake him from the wrath of pursuing vengeance? Though hee creepe into a darke thicket, and there stand listning and quaking as *Adam* and *Eue* did; though as *Eliab* hee be hidden in a desolate caue; though he flie from the presence of the Lord(as *Ionas* did)and be locked vp in the belly and bowels of the Sea,euen there the Lord of hostes shall finde him out, euen there will hee rend the iawes of hell, ransacke the bottomlesse deepe, and astonish him with his power. There be, *Tempestates & mentis & maris*: Billowes and surges, as well of the minde, as of the Ocean. The storme and tempest of the minde(raised from the power of Gods wrath) it is like a great breach of the Sea, very hard and difficult to bee closed vp againe. Prou.18.14. The spirit of a man may beare the infirmitie of his bodie, but a wounded spirit no man

Feruencie.

Gen.3.8.

1.King.19.9.

Ionas 1.3.

Hierony.

Feruencie.**The Agonie of Christ.**

Pfal. 42. 8.

man can endure. Our Sauour Christ beeing man, when his thoughts as mortall man, began to grapple with the wrath of God, and to enter priuate combat with his iustice, *O quanti montes voluntur aquarum!* there must needs be feares and flights and floods of secret sorrowes. *Abyssus abyssum inuocat*, One deepe called vnto another: the depth of sinne did call for the depth of Gods iudgement; and this iudgement for sinne, beheld of Christ in the garden, whether it were with his bodily eyes or by diuine vision, it did powerfully strike into his humane nature; a mighty astonishment & a fearfull Agony.

Not that he suffered the paines of hell, or death of the soule: God forbid wee should once conceiue such a thought: He neuer suffered the torments of the damned, touching either their nature or their essence. But this is one of
the

The Agonie of Christ.

Feruencie.

the strange positions of some men in our time, who reiecting antiquity, dare venture vpon any thing. Where as the summe of our religion, the tenne Commandements, were giuen by God the Father; the Lords Prayer set downe by God the Sonne; and the articles of our faith penned by God the holie Ghost; these men most blasphemously, to race out of the Creed an article of our faith, (namely, that *He descended into hell*) they plainlie and peremptorily affirme, that Christ suffered the ful and proper paines of hell in this Agonie. Modestly doth good S. *Augustine* write: *Quòd fuerit anima mortificatus Iesus, quis audeat dicere?* Who dare auouch, that Christ Iesus was euer dead in soule? No scripture doth teach that the death of Christ in soule, or the paines of hell were requisite in his person, before he could become the Sauiour

August.ep.99.

Quis nisi infidelis negauerit fuisse apud inferos Christum?

August.ep.99.

* Lament. Ie-
rem. I. 12.

uiour of the world. We acknowledge no other death of Christ, but that which he suffered in his bodie. Death and life are opposite priuatiues, at one & the same time, neuer found in one and the same subiect. The soule of Christ was euer liuing, and could neuer die the second death. And the wrath of God, howsoever it was * fierce at this time, and fastened on him in this Agonie, yet still was his soule supported by the power of his diuinitie; and the wrath of the Father gratiouſlie ouerruled with the loue hee did beare to the person of his Sonne. In a word; The merits of Christ were infinite, in regard of his person being God, and thereupon, neither the proper paines of hell, were requisite, nor the death of his soule necessarie in the redemption of mankind.

The second cause of this Agonie, was the feare of death: *Ap-
propinquante*

The Agonie of Christ.

propinquante morte, nostra mentis in se certamen expressit, saith Saint Gregorie: the grieuousnes of his passiō being imminēt, he shewed the conflict of death in the fraile nature of man. Death it self, *tantum Briarius*, as the bloodie standerd-bearer of hell was ready to assault him. O death how bitter art thou to him, whose blood runnes fresh in his veines, and whose marrow is yet in his bones? *Quanto natura fortior, tanto dolor acerbior*: The stronger nature is, the stronger are the paines, and the sweeter the conjunction is betweene bodie and soule, the more grieuous is the separation. *Omnia quæ ad esse à conditore diducta sunt, non existere naturaliter fugiunt*: All things ioy in their naturall being, and life is sweete to the smallest creature. But fearfull to the nature of man is Death; Though a man die in the nest, and quietly pay nature

Feruencie.

Greg. Mag. 24. Morali.

Chrysost. in hom. 83.

Secundo & tertio oras ex affectu quo mortem timebas.

Omnis natura conservatrix sui, & in genere vult conservari suo.

Damas. lib. 3. cap. 3.

Feruencie.

The Agonie of Christ.

verf. 20.

*Multò grauior
expectata quàm
illata mors.
Hieron. in vita
Mali.*

Iob 1. 21.

ture her owne, yet very fearfull is
ſo vgsome image of death. Indeed
ſo dreadfull, that many times
wicked men, at the very conceit
of it are ſwallowed in deſpaire.

In the 1. of Sam. 28. chapter,
when the ſpirit of the Witch at
Endor told *Saul*, that to morrow
he ſhould be dead, inſtantly hee
ſwounded, & with very feare fell
al along vpon the earth. Nay, not
only wicked men, but the terror
of death hath daunted the moſt
righteous, and brought them to a
fearfull ſtand. Holy *Iob*, when he
had ſuddenly and ſtrangely loſt,
great ſubſtance, much cattell,
faithful ſeruants, and all his deare
children; all this while *Iob* held
it out well enough and could ſay,
*The Lord hath giuen, and the Lord
hath taken: bleſſed be the name of
the Lord.* But within a while af-
ter, when he lay in the pangs of
of woe, and nothing was to bee
looked for, but a bitter and ling-
ring

The Agonie of Christ.

ring death, then hee wrung his hands and cried out: *Woe worth the day wherein I was borne, and cursed be the night, when it was said a manchilde is conceived.* Faithful *David* waded thorow a world of troubles, yet all that time, no malice of *Saul*, no hatred of the Philistins, no rebellion of *Abalom*, no treacherie of *Achitophel*, no grapling with a Lion, no fighting with a Beare, no threatning of vaunting *Goliath* could euer discourage him, till the sorrowes of death began to lay hold vpon him, and then he cried out: *Laboravi in gemitu meo*, I am troubled aboue measure. Oh spare me a little, before I goe hence, and bee no more seene. King *Hezechiah* was much cast downe with feare of the mightie armie of *Senacharib*, yet at length humbling himselfe, going into the house of the Lord and praying, the armie was dispersed. *Hezechiah* was de-
B liuered,

Feruencie.

Chap. 3. vers. 3.

Psal. 6. 3.

Psal. 39 13.

Feruencie.

The Agonie of Christ.

*I will walke
weakely in the
bystones of my
soule.*

*Esay 38. vers 1.
and vers. 15.*

James 5. 13.

*Thom. Aq. 2. 2.
q. 118. art. 9.*

liuered, and past it ouer comfortably: but within a while after, when the Prophet *Esay* came to him, and wild directly from the Lord, to set his house in an order, for the time was come hee must die; presently *Hezechiah* was strooken to the heart, turned his face to the wall and fell a weeping most bitterly. This then was the very houre of darknesse, and the instant of perplexed trouble, when through the apprehension of Gods wrath, and feare of his owne death, his feelings and his sorrowes were vn-speakable. Saint *Iames* saith, *If any man be afflicted, let him pray.* There is nothing doth so sanctifie our ioyes and sweeten our sorrowes as prayer. *Oratio est interpres desiderij*: Prayer is the soules Harald, sent out in extremitie to parle and to entreate for comfort. The grieuousnes of this Agonie rather appears in that our blessed

The Agonie of Christ.

bleſſed Sauour void of all other comforts flies vnto prayer: *Eadem docet & facit*, Hee taught vs to pray, and prayeth himſelf in ſuch manner, as doth exceedingly ſet forth the biting pang of this Agonie. *Fidelis oratio plus gemitibus conſtat, quàm ſermonibus, plus fletu quàm afflatu*: Faithful prayer indeede doth conſiſt rather in teares and ſilent grones, then many words. Such a prayer is this of our Sauour; to ſpeake of, it was but a grone; very ſhort, but very pithie; few words, but full of feruencie; for hee prayed and ſtill he prayed, and the more hee was afflicted, the more earneſtly hee prayed. Many men at the beginning pray earneſtly, but after faintly, and at the laſt coldly: in our Sauour it was contrarie. The neerer his trouble grew, the more zealouſly hee prayed. As he ſuffered for all, ſo he praied for all; his Paſſion more grie-

Feruencie.

Chryſoſt.
In omnibus & pro omnibus orat. Leo ſer. 7.
de Paſſione.

August.

ἐκ τῆς ἐξουσίας αὐτοῦ

Beda.
Eſay 53. 12. *He prayed for the treſpaſſers.*

Feruencie.

Marke 14.34.

Iohn 18.2.

Cyrrill. *Ubique
inuenies eum se-
mosim orantem,
ut discas animo
quiesco & atten-
to colloquendum
cum Deo sublimi.*
Chap. 22.41.

Thom. in cap.
27. Matth.

*Pronomen illud
indicas se patrem
geminum inuo-
care.*

The Agonie of Christ.

uous, and his prayer more fer-
uent then euer was mortal mans.
The occasion of this prayer, it
was iust and vrgent: for S. *Mark*
saith, *His soule was very heauie,*
euen vnto the death. The place
was sweete and solitarie, a gar-
den, an oratorie, where S. *Iohn*
saith hee often resorted to pray.
The intention was earnest, for
S. *Luke* saith, hee went a stones
cast off, and was all alone. This
prayer it was with loue: for hee
did often ingeminate, Father, Fa-
ther. It was in faith: for he said,
My Father. It was with a feeling
affection: for he cried, O my Fa-
ther, take, take away this cuppe.
It was with humblenes: for Saint
Luke saith, he kneeled downe. It
was with humblenes and great
reuerence: S. *Matthew* saith, he
fell groueling, as it were knee-
ling on his face. It was with con-
stancie, he prayed three times. It
was with submissiue obedience,

Not

The Agonie of Christ.

Feruencie.

Not my will, but thy will bee done. It was with feruencie, euerie word afforded a droppe of blood. Lastly, it was with charitie, still, still he visited his Disciples, counselling and comforting them.

Behold heere the lamentable distresse of a troubled and perplexed spirit. When a man is in a deadly brunt indeede, of whom doth hee looke for comfort, but of his Father? Whom doth hee desire to haue with him, but his dearest friends? So did our Sauiour: Of all his Disciples he pickt out the chiefest and the choifest. He took with him *S. Iohn*, whom hee loued so dearely, that often times he lay in his bosome: *Saint Peter*, who had vowed though all the rest ranne away, hee alone would stand to him: *S. Iames* and these two, who before were witnesses of his glorie vpon Mount Tabor, the same three hee tooke

Feruencie.

*Vt qui tres Ma-
iestatem vide-
rant, sue Passio-
nis dolores pre-
sensirent.*

*Hilar. Oratio
frequens, discursus
recursusq;
multiplex.*

*Esaie 53. 10. He
shall make his
soule an offer-
ring for sinne.*

The Agonie of Christ.

with him, to bee witnesses of his sorrow, and so praied in this brief and heavenly manner to his Father. But a troubled minde can not long abide in one place. Finding no comfort from his Father, away hee goes to his Disciples: when hee found his Disciples asleepe, backe againe he hies to his Father. From his Father to his friends still and anon, from his friends to his deare Father too and againe. Truly doth truth of Scripture witnesse: *A sacrifice to God is a troubled spirit*: Heere is *Ἀγωνία* & *Ἀγρία*, both a combat and sacrifice, a right sacrifice, a troubled spirit, a fresh bleeding sacrifice indeed. First he offers vp his soule in feruent prayer, and then his blood in sweating feruor. As in the 13. of Iudges, the Angell whose name was **SECRET**, kindled the fire vpo the altar, and at length the flame increasing, himselfe also ascended in the same:

So

The Agonie of Christ.

So here, in this Agonie, our Sauior kindled the fire of his loue, and after offered vp himselfe in flaming sacrifice of his Passion.

Heere vpon the Mount, wee meete with *Marcion* and *Mannes*, two straying Heretikes, both hauing lost themselues, and by no meanes able to finde the way into this garden. *Marcion*, notwithstanding hee reiected all the Euangelists, except only *S. Luke*, yet in this Agonie written onely by *S. Luke*, hee could not see the trueth of Christs humanitie, but affirmed that hee appeared in the flesh, not *αληθώς* truly and substantially, but *putatiuè*, in phantasticall manner: alleaging to his purpose the words of our Sauiour in the 9. of *S. Matth.* vers. 16. *No man pecceth an old garment With new cloth, or putteth new Wine into old bottles*: alluding thereby, that the bodie and nature of man was base and vile like an old mothea-

Feruencie.

*Fidelis pontifex
qui semetipsum
immoiabatur.*

*Iren. aduers.
hæres. lib. 1.
Tertull. de hæ-
resibus.*

Feruencie.

Vincent. Lirin.

*Perpassiones ei,
per speciem san-
ctam et fucum
accidisse.*

Ambros. in Luc.
 *suscepit animam
meam, suscepit
corpus meum.*

Orig. tract. 35.
in Matth.

*Omnes proprie-
tates carnis hu-
mana impleuit,
ut non in phan-
tasia carnem ha-
buisset videatur.*

Hebr. 4. 15.

Chrysost. hom.
in Matth. 83.

*Quæq; humana
sustinuit.*

Hebr. 5. 2. *Com-
passed with infir-
mities.*

Elay 53. 4.

Philip. 2. 7.

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ten ragge, not meete to weare the glorious robe of Christs Diuinitie; and like a mustie and vnflauourie bottle, vnfit to bee filled with the sweet wine of his abundant grace. *Manes* in like sort boldly auouched: *Dominum neque animam neque corpus recepisse, sed hominem tantum visum esse, nihil humani habentem*: The Lord Iesus neuer really tooke either soule or bodie, but seemed onely to be man in outward shew, hauing no part of humane nature in him. But it appeareth plainly by this Agonie, that (sinne only excepted) there were in our Saviour *ἐν ἡμῶν τὰ πάθη*, faculties & passions as in other men. He was touched with our infirmities, hee feares, sorrowes, faines, trembles, prayes and sweates, to shew that he was perfect man. *He tooke our infirmities, and carried our sorrowes.* Saint Paul also speaketh home: *He took upon him the forme of a seruant, he*

was

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was made like vnto man, and was found in shape as man: Heere is Likelihood, Shape, and Forme: by Likelihood, a man is described; by Shape, a man is pictured; and by the Forme, a man is defined to be perfect man. Thus hauing stept a little aside, to set *Marcion* and *Manes* the way to the garden of Gethsemane, I returne to my text.

It is, *vox natura*, the instinct of nature, when the murtherer approacheth, and the traitor is readie, the partie appointed to be slaine, treimbleth and begins to bleede. Our blessed Sauour, perceiving *Iudas* to be at hand, and instantly comming; the noise of the multitude, with lanternes, and weapons, rebounding from the valley, and sounding in his eares; the time fearefull in the murke and dead of the night; the place comfortlesse, on the solitarie Mount; his choice friends readie

Hieron. Passus est Dei filius non putatiue, sed secundum substantiam assumptam.

Feruencie.

Aug.in Pl.87.
Hieron.in cap.
27.Matth.

*ἀδύνατον, obrui
malis; περι-
παύειν, circunda-
ri doloribus.*

Hebr.

Pfal.116.7.

*The sorrowes of
death compassed
me about.*

Marc.14 33.

λυπεῖσθαι.

λύπω quasi

λυσι volunt,

*animi quedam
dissipatio.*

Isay 53.3. *He is
a man full of
sorrowes.*

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readie to forsake him; his Father (by diuine dispensation) shewing no comfort; the wrath of God before him; the feare of death vpon him; the destruction of Ierusalem following; and the perpetuall reiection of his native countymen ensuing: all these together did so belabour him, surround and ouerwhelme him, that hee fell into a dreadfull agonie: his thoughts were troubled, his spirits affrighted, his heart trembled, his ioynts shooke, his pores opened, and all in a sweate, he fell groueling and prayed, he passed to and fro, he panted and praied, hee sweat and praied againe: so earnestly did he pray and sweate, that in the flame of this passionate seruor, *totus sudore diffusus*, thorow and thorow his garmets it trickled to the ground. Beloued Christians and brethren all, what a ruthfull spectacle, what a mournfull and strange sight was

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was this? The glorious Lord of heauen and earth, who was desired and looked for foure thousand yeeres together; who might haue kept himselfe in his heauenly pauillion, so that neither Cherubins, men, nor Angels could haue seene him; at whose birth the face of the whole world with a generall content of peace did smile; at whose comming (the Angels knowing y^e Bridegroom was gone out) did sing *epithalamion*, a ioyfull mariage song; at whose appearance (as at the vniuersall Monarch) the Oracles were whist, & Kings came & did their homage; who a little before was carried in ioyfull triumph, the people singing and shouting, *Hosanna*, in the highest heauens. Of whom the Spouse doth pronounce, that her loue was most goodly and amiable amongst ten thousand; whose delight was with the sonnes of men, ennobling

Feruencie.

Nomina, apparatus, longum iter, pompa, thesaurus, munificentia, Herodis trepidatio reges esse probant.

Cant. 5. 10.

Prou. 8. 31.

Deliciae meae cum filiis hominum.

Fervencie.

The Agonie of Christ.

*Dolores innatum
calorem exagi-
tant, & ignis
ardoribus visce-
ra urunt. Cyrill.
Fortitudo vera
non habes stupo-
rem. Ambros. in
Luc.*

*Esay 53.3. He is
a man full of sor-
rowes, and hath
experience of our
infirmities.*

Ierem. 14.8.

bling the earth with his beauti-
full steps; all his life long, being
kind, sweet and gracious to eue-
ry creature, offending none, and
doing good to all; ah Lord, that
He, should bee brought to this
passe to be thus desolate and for-
saken at all hands! No help from
his friends, no pitie from his fa-
ther; wounded at the heart with
sorrow, troubled in minde, mel-
ted in soule, afflicted in bodie,
passing to and fro affrighted,
groueling on the earth with his
face, crying out with piteous
mones, disfigured, deformed and
all in a gore, with bloodie sweat.
Well doe wee pray in the Litur-
gie, *By thine agonie and bloodie
sweate, good Lord deliuer vs:* for
heere are vnknowne sorrowes,
and secret stings, and sufferings
which are vnspcakable. Truly
doth *Ieremiah* crie out in his pro-
phetickall voice: *O thou hope of
Israel and Saviour thereof, why art
thou*

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thou as a man astonied, and why is confusion gone ouer thy face? There is neither forme nor beantie, why we should desire him. When Eliah was distressed at Mount Horeb, and lay hiddē in a caue all alone, the Lord said vnto him, What doest thou heere Eliah? Arise, for thou hast yet a long iourney to goe. Blessed Redeemer and fairest of men, what doest thou here in this plight? the holy Ghost bee thy comfort, for thou hast yet a long iourney to goe. From Indas to Annas; from Annas to Caiphas; from Caiphas to Pilate; from Pilate to Herod; from Herod to Pilat back againe; from Pilats palace to the common Hall; from the Hall to the piller of correctiō; from the piller to the foote of the hill; from the foote of the hill, to the top of the Mount; from the Mount to the Crosse: God knowes, from Gethsemane, to Golgotha; from Mount Oliues,
to

Feruencie.

Psalme.

Esay 53.2.

1. King 19 7.

Feruencie.

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Bernard.

Hilar. lib. de
Trinit. 10.

to Mount Caluerie; a long and wearie iourney.

In this wearisome iourney, I aske not with S. Benard, *Quid sitis Domine?* What and why doeſt thou thiſt? but, *Quid ſudas Domine?* Lord why art thou in this ſweating Agonie? Saint Hilarie preſently answers: *Et oratio pro nobis eſt, & ſudor pro nobis eſt:* This prayer and this Agonie, this ſuffering and this ſweating, it was for vs, for me and thee, for vs all ſinners, wretched ſinners that wee are. No power in heauen or earth, could haue bereſt him of his life, but his owne compaſſion vpon vs ſinners. It was his tender loue, and inward affection to man, that brought him into this Agonie. His loue did firſt moue it, his Deitie did approoue it, his humilitie would haue, the crie of our miſerie obtained it, and the grieuousnes of our ſinne did cauſe it. Sinne in regard of God,
againſt

against whom we sinne is infinit, and so consequently satisfaction must be infinite. But no worke of man alone, was euer of infinite merit. Yet our sinnes are infinit: Infinite in number, infinite in greatnes, infinite in continuance, infinite in strangenes, infinitely infinite, not to be satisfied by any creature finite, but by an infinite Redeemer. Iudgement to the offence, and sentence to the sinne; the partie satisfying, to the Creator punishing must be proportionable. Thereupon Christ Iesus both God and man, in his infinite mercie (as soule and bodie were by him created, by vs polluted) to redeeme soule and bodie, that both might be his again, in soule he suffered infinite sorrowes, in bodie hee suffered infinite torments, that so in all holinesse, we should dedicate both soule and bodie vnto him for euer.

Wherefore as the Virgins of
Israei

Feruencie.

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Judges II. 40.

I. Cor. II. 14.

Ecclesiastes 3. 4

Israel did take vp their lamentations for *Ieptha* his daughter yeere by yeere; so let these times bee our *Parentalia*, our mourning daies, to bewaile our sins, & to bemoone his sorrowes. The Apostle saith: *Doth not nature it selfe teach you?* Surely nature hath taught the Storke, the Swallow, the Turtle, to chatter and mone, and to obserue their appointed times; O let vs at length learne to obserue this time. *To euerie thing there is an appointed time: there is a time to laugh, and a time to mourne.* And surely if in all the yeere, this is a time of mourning, wherein both the season it selfe, and all things else doe represent vnto vs the mournfull passion of our Sauour. The institution of the Church, the order of the Liturgie, the Chapters, Epistles, Gospels, daily prayers, continuall preaching, solemne offertories, appointed fastes, almes, Sacraments,

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ments, and ceremonies: all these doe point and aime at nothing, but repentance and the passion. So then, as at Christmas came the *fulnes of time*, wherein with Christian libertie wee might vse the fulnes of ioy; so now is Lent come, a time for repentance, wherein also we should partake of the fulnes of Christs sorrow. The Lord God out of his excellent prouidence, out of the true intention of his deare and secret loue vnto man, (to sweeten our liues in this vale of miserie) hath tempered all the accidents and whole course of mans life, with such proportion and equal counterpoise, that euer and anon ioyes and sorrowes are mixt together: sorrow ouer night, ioy comes in the morning; by and by from the morning to the euening the time is changed, for no ioy is of long continuance. This is apparant in our blessed Sauour. Vpon Mount

Galath. 4. 4.

Psal.

C

Tabor

Feruencie.

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Reuel. 1. 9.

Rom. 5.

2. Tim. 2. 5.

1. Cor. 9. 25.

Tabot hee was transfigured in glorie; vpon Mount Oliuet, he is disfigured in sorrow: a little before a glorious triumph, presently after a deadly treason: one day *Hosanna*, another *Crucifige*: after the banquet of the Passecouer, the triall of his Passion: in the verse before an Angell comforting, in this verse an Agonie affrighting. This is the condition of all the children of God. The copartners of his kingdome, must bee the companions of his tribulation, they who looke to bee glorified with him, must also suffer with him. *Noluit Deus homines delicate itinere ad cælum peruenire*: It is the ordinance of God, mortall men may not swimme all their liues long in iollitie and pleasure, and so thinke to leape into heauen. No man is crowned except he strue as he ought: and euery man who prooueth masteries but for a corruptible crowne, abstaineth

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neth from all things. Herein, for our example, our Sauour tooke an excellent course; By washing his Disciples feete; by celebrating the Passeeouer; by instituting the Sacraments; by solitarines on the Mount; by watching by night; by prayer in the garden, by all kinde of holie deuotion he armed and prepared himselfe, that so for our sakes, he might be prepared to vndergo his Passion, to ouercome and to be crowned. In imitation hereof (euen from the Churches infancie) the ancient Christians haue dedicated this time of the Passion whollie to repentance: and thereunto by almes and fasting, by prayers and teares, they humbled and carefully prepared both soule and body. Hence came those titles of *Septuagesima, Sexagesima, Quinquagesima, Quadragesima* Sundaies, fundrie Churches, some sooner, others later, obseruing their time

Feruencie.

Theophylact.

*Post cœnam nequaquam inertia
& iocus & somnus occupant
Dominum. sed
oratio, sed solitudo,
sed vigilia.*

Feruencie.

The Agonie of Christ.

of Lent; yet all with might and maine, exercising workes of pietie, and wholly deuoting themselves to the meditation of the sacred passion. Wee know it all too well: The corruption of man is so giuen vnto ease and libertie, his nature so vitious and exorbitant, that it is an hard matter to restraine him of his affections, and to hold him within the lists of pietie, at any time whatsoeuer. It must needes then be requisite vpon so waightie an occasion, as our particular repentance and preparation to the Sacrament, that vanities bee laid aside, pleasures abandoned, worldly affaires for a time somewhat remooued, apparell, diet, bodie and minde, all should be composed to austeritie and sorrow, that so (at the least once in the yeere) the very outward face and presence of all things, may recall our ranging and rechelesse thoughts, to more seuer

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seuere and serious cogitations. Indeed we ought at all times to leade a life worthie our profession, but yet not to hold it superstitious to exact one time more then another. All things in this world, whereof humane imbecillitie hath the custodie and gouernmēt, they decay by degrees, and in proceſſe of time, gather soile, drosse, and corruption, but vndoubtedly in the first institution, and primitiue sinceritie, this season was *messis animarum*, the haruest of soules; an especial time to restraine wickednes, and to renew vs againe in the blessed course of godlines and pietie. To this end abstinencie in Lent, remembrance of the Passion, celebration of the Sacraments is still preserued, and generally appointed to be obserued of all, lest the floods of sinne growing outrageous, and hauing no bounds nor settled bankes to restraine it, the

C 3 common

Feruencie.

Ab omnibus concorditè & à singulis singulasim accipiat.
Cypr. epist. 63.

Feruencie.

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common sort of people should runne on head, and suddenly bee plunged in the gulse of all leaudnes and impietie.

Wherefore with the ancient order of the Church, by true repentance let vs condole this time of Christ his sorrow; otherwise the time will come like sorrow shall be ours. When *Dauid* wild *Urias* to rest him and take his ease; *Urias* answered, Shall the Arke of God, and *Ioab* my Generall with it, be skirmishing in the field, and shall I take mine ease? Shall wee see our Captaine and noble Generall thus feruentlie tweating in bloodie conflict for our sakes and in our quarrell, and shall wee still take our pleasure, and passe on securely? Was the wrath of God and the feare of death so dreadful to our Sauour, being innocent and without sin? what astonishing horror wil they then bring to a wicked, prophane
and

2. Sam. I. I.

The Agonie of Christ.

Feruencie.

and vnrepentant sinner? If they cast him into a sweate, what shall a false hearted hypocrite doe? When the iudgement of God shall grow vpon his thoughts as a tempestuous storme; when death stands before him vnresistable like an armed man; when sin lies at the doore like a bloodhound; and a guiltie conscience gnawes at the hart like a vulture; O then, whither shall sinfull man betake him? Will a short and ordinarie cōfession serue the turne? happie are we aboue all the people of the earth to serue such a God, as wil so soone and so easily be pleased. No, no, horrible euer hath ſ wrath of God bin against sinne, and the execution thereof most scarefull. Fire from heauen, inundation of waters, gasping gulches of the earth, infections of the aire, furie of wilde beasts, destroying sword, heauen & earth, elements and meteors, Angels,

Muscul.

Si horrenda fuerit imago mortis corporalis hominis etiam innocentis, quanto horribilior nocentis?

Si ille tremuit, tu quomodo stabis? August.

Feruencie.

The Agonie of Christ.

Lam. lere. i. 12

men and creatures armed against sinne, and reuenged of sinners. But neuer any example of Gods wrath like vnto this. *Non fuit dolor, sicut dolor iste*: No sorrow, no punishment was euer like vnto this. For let vs (so farre as possible) set before our eyes, some one man, who alone had committed all the sinnes, which all men euer liuing did, or hereafter should commit, from the first beginning to the worlds end, and vpon this man only, according to the qualitie and greatnes of those sinnes, let the punishment be proportioned. As soone as he should foresee his death at hand, Lord, Lord, whose thoughts are able to conceiue, what feares, what distractions, what sorrowes must needs possesse him! Thus stood the case with Christ, hauing all the whole weight of the worlds all sinne vpon him.

Behold then and obserue the
hatefulnes

The Agonie of Christ.

Feruencie.

hatefulnes of sin : were it so light
a matter, and of so small reckon-
ing, as vile sinners and dissolute
liuers doe extenuate and vsually
make it; why did the blessed Son
of God so tremble and feare?
why did he kneele and pray? why
did he grouell and crie out? why
did his pores sweate, and all his
spirits melt? why was his soule
in bitter anguish to y^e very death?
O wretched sinner look vpon thy
distressed Redeemer; consider
thine owne case in his, and when
thou seest him boiling in the for-
nace of Gods wrath, drop fol-
lowing after drop, euer after be
ashamed and confounded wil-
fully to sinne, at least neuer to sin
so foully as thou didst before. Be-
ware of that liuing and euerli-
uing death. The price of our ran-
some hath once been fully paid;
which if the treasures of all the
earth, or streaming sacrifices of
liquid gold, or y^e life of men and
Angels

Feruencie.

The Agonie of Christ.

Angels could haue satisfied, God would neuer so grieuously haue afflicted his owne Sonne. Neuer, neuer look for any more Christs, any more Agonies. One repentant teare will now effect that, which afterwards the whole Ocean shall neuer bee able to wash away. The doore of the Arke once shut, Gods will bee done. But, alas, men, fraile and false-hearted men we are, and as men, what can wee performe of our selues? Lord (wee entreate thee) season our hearts & the thoughts of our hearts, with thy comfortable and gracious spirit, that so both heart, and thought, and spirit may rest on thy mercie, and be ioyfully settled in thy loue for euer. Amen.

And

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Excellency

*And his sweate was like drops
of blood.*

OVr blessed Sauour hauing taken vpon him to be our high Priest, of necessitie he must enter into the Tabernacle, and thither was no accessse without shedding of blood. Remission must hee procure, and without blood it could not be. For as it is said, *Leuit. 17. 11. Blood shall make an atonement for the soule.* Therefore in offering vp the sacrifice of our sinnes, the scripture euer sendeth vs to the blood, to the blood of Christ. He hath wrought reconciliation through faith in his blood: We are washed by his blood, iustified by his blood: He hath pacified all things by his blood; by his blood hath hee wrought redemption. Thus the holie Ghost sendeth vs to the blood of Christ, because Christ
laid

Heb. 9. 12.

Rom. 3. 24.

Rom. 5. 9.

Coloss. 1. 10.

Excellency

The Agonie of Christ.

Plat.in Tim.

*Cor spirituum
vitalium sub-
stantiam pro-
creas. Galen.*

*Hierony. ad Fa-
biolam de veste
sacerd.*

Matth. 15. 19.

laid downe his life, and life consisteth in the blood. Now it hath been much controuerted, wherein the seate of life in man should principally consist. *Plato* and *Democritus*, with ſ learned and ancient Physitians, they held it to be in the braine and veines of the head. The Pythagoreans said it was in the heart; because, *Cordis munus pulsum agitatio*, The beating of the pulse (which is the greatest argument of life) proceedeth from the heart. *S. Hierome* also (grounding vpon the words of our Sauour, *Out of the heart arise euill thoughts*) was of opinion, that the seate of life was in the heart. *Aristotle* and his followers, they affirmed it to be in the whole & euery part of the bodie, with whom diuers of later time haue consented, by reason it is said in the 2. of Gen. and the 7. He breathed into man the breath of life. *Empedocles* and
Plinie,

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Plinie, with many others; Prima domicilia anima, sanguini praebeant sinuoso, they absolutely conclude, that the life being is diffused in the spirits of blood: to which the Scripture accordeth in the 17. of Leuit. 11. Anima omnis carnis in sanguine: Thou shalt not eat the blood, for the life of all flesh consisteth in the blood.

Now whether it bee in the head, or in the heart, whether in all the bodie or in the blood, out of all doubt this sacrifice was thoroughly slaine, most truly did he lay downe his life for our redemption. For if the seate of life were in the braine or head, when he was crowned with thornes, the veines of his head did spring with blood: If in the heart, his heart was pierced thorow and gushed blood: If in the parts of the bodie, with wounds and stripes, all and euery part of his bodie was tortured and stained with

*Tertull. de anima mortis, c. 53
Exitus sine dubio aus sanguinis
aus cordis aus
venarum euer-
sio est.*

*Vena sunt vasa
sanguinis.*

Excellency

The Agonie of Christ.

Fernel. 1. p. lib.
4. cap. 10.

Beda. *Nemo sudorem hunc infirmitati deputet, quia contra naturam est sudare sanguinem.*

Tristitia soluit,
cor. Aug. epist.
120. cap. 14.

Iob. 19. 34.

with blood. Lastly, if life consist in the blood it selfe, in this Agonie, the power of his spirits (like a still of Roses) sweateth and trickleth blood. *Prima sudorum origo a prae cordis est*: Sweating proceedeth from the heart strings; it was not *utis*, a moist and watric dew, but *id est*, rather a current of blood: or as Saint *Chrysostome* saith, *nimbus sanguinis*, a bloodie shewer.

So that wee may see, in the distresse of this Agonie, and extremitie of his Passion following, by sudden dilatation of the hart, the vitall spirits and the blood being too farre caried from their fountaine, the life of his Braine, the life of his Heart, the life of his Bodie, the life of his Blood, and the Blood of his life; all was drawne out and exhausted. His bodie was like a bottle dried in the smoake: for as this Agonie began with water and blood, so his

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Excellency

his passion did end with blood and water: last of all water, to shew there was no more blood remaining.

Thus was his loue like fire in his breast, till it flamed in his blood. That the spirit of blood (which of all things is obserued most cordiall to the heart) might comfort our heart: from so many springs as hee hath members, did hee drinke saluation vnto vs in a full cup of his owne blood. From euery member did blood issue, that euery member of his Church should lament his death: from euery member did it flow, that euery sinfull member should hasten to take and reserue a drop for the clensing of his soule: from euery member, that euery Christian member (as he did) should willingly spend his blood, in defence of the truth, and honour of his Sauieur. For thy sake hee became the Martyr of Martyrs: a
in martyr

Aug.in Ps.58.
*De toto corpore
Christi, quod est
Ecclesia.*

Excellency

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Heb. 12. 24.

martyr in his bodie, a martyr in his soule, a martyr in his loue, a martyr in his obedience, a martyr in his sorrowes, a martyr in his merits, a martyr in his patience, and a martyr aboue all martyrs in the excellencie of his blood. For the excellencie of this blood *speaketh better things then the blood of Abel.* Indeed *Abels* and Christs blood were both innocent, and *Abels* and Christs blood were both shed of enuie. But with the shedding of *Abels* blood Gods wrath was kindled; with the shedding of Christs blood Gods wrath was appeased. The blood of *Abel* was life onely to himselfe; the blood of Christ gaue life vnto al mankind: the blood of *Abel* was spilt on the earth, the blood of Christ sprinkled on the soule: the blood of *Abel* cried for vengeance; the blood of Christ crieth for mercy: the blood of *Abel* cried, had done,

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done, and was no more available, the blood of Christ crieth still, and shall for euer be available to the worlds end. Seeing then the sinne of thy soule is such and so hainous, that nothing in heauen and earth could be sufficient ransom, but blood, the innocent, life, blood of the eternall Sonne of God; being now set free by so noble a Redeemer, and at so high a price, stand vpon thine owne worth, esteeme thy soule at the same rate it was ransomed; as *Abab* did, sell not thy selfe basely for earthly mucke, nor as *Esa*, for a little momentarie and fading pleasure. Doe not, O doe not trample vnder foote that vnvaluable blood of such a gracious and euerlasting Sauour. Goe not carelessly on in dissolute presumption, neither be deiected in secret thought, Say not, nay, suspect not with desperate *Cain*, that thy sin is greater then can be forgiven.

D

Alas,

Excellency

The Agonie of Christ.

Rom.8.3.

2. Cor. 5. 13.

Alas, thou art a mote, a worme, euen as nothing, and thy God and Sauour is more incomprehensible, rich and infinite in his mercie and blood, then it is possible thou a mortall wretch, canst euer bee in sinning. Despise not then the excellencie of this glorious sacrifice. In defiance of Satan, challenge the right which thou hast in the blood roiall of the valiant Conquerer of the tribe of *Iuda*. Behold Christ Iesus combatting in blood, and ouercomming in thy quarrell. *Dauid* hath kild *Goliath* with his own sword, Satan is ouerthrown at his owne weapon. Iesus our Generall, in the similitude of sinfull flesh, by sinne, hath condemned sinne, in the flesh. He vouchsafed to bee made sinne, the punishment of sinne for vs, that we for euer might be the righteousness of God in him.

Moreouer, in regard hee shed his

The Agonie of Christ.

Excellency

his innocent blood for thy sake,
doe thou for his sake Christianly
and kindly forgiue others, and in
no case wilfully shed the blood
of thy brother. Hatefull euer in
the sight of God and most dete-
stable hath been the wilfull shed-
ding of blood. *David*, Gods loue
and dearest fauourite, smarted
seuerely for it, both in himself &
his posteritie. Therefore lay aside
all quarrels and deadly combat-
ting. Kindle not sparkes of vn-
kindnes, and rake not vp coales
of bitter and fatall dissension,
in the first and faire closing of
this blessed vnion. It is the point
and poison of a factious & dead-
ly enemy, to raise mutinie in the
campe. Valour in feates of armes,
courage in high attempts, noble-
nes in heroicall designs, not a-
gainst our selues, O not against
our selues, but against Gods and
our open enemies let them bee
declared. In the quarrell of our
D 2 God,

Vegetius de re
mil.

Excellency***The Agonie of Christ.***

God, in ^y defence of his Church and trueth, in the seruice of our King and countrie, let all the world testifie, that we stand vpon our valour, that wee make high esteeme of our honour, that wee ioyfully cominend our soules to God, and our liues to winne renowne, both to our name and nation.

In times past, the noble and worthie spirits of *England*, they vndertooke high attempts, and did ioy to make long and dangerous viouages to the holy land, there, for the honour of Christ and Christian religion, to shed the blood of Saracens: now like barbarous Saracens, diuers make voiajes into other lands most brutishly in priuate combate to shed the blood of their natieue countrie men and Christians. Alas, let euery man come home to his secret thoughts, and say trulie in his owne heart; Doth not a deare

The Agonie of Christ.

Excellency

deare God euery day wee liue,
raine vpon our heads euen gol-
den shewers of his mercie? Mo-
neth after moneth, and yeere af-
ter yeere, doe not the heauens
bless the cloudes, & the cloudes
bless the raine, and the raine
bless the earth with such infinite
plentie and abundance, that not-
withstanding there be in this po-
pulous citie eight hundred thou-
sand liuing soules, or there a-
bouts, yet they are all filled and
fully satisfied with the fat of the
earth and the dew of heauen?
Doth not a wise and religious
King, heape vpon our heads,
wealth, gifts, offices, and honors,
most sweetly embracing each na-
tion in both armes, with tender
affection and equall termes of
loue, and for all this, in stead of
thankfulnes to God, of loue and
loialtie to our Soueraigne, will
yee neuer cease to beget new
quarrels, and to sheath your wea-

*O what loue and
thankfulnes doe
we owe to so gra-
tious a God!*

Excellency

The Agonie of Christ.

pons in your owne bowels? O tell it not in Gath, and let it neuer be published in the streetes of Ascalon: let it neuer be heard of in Spaine, nor reported in the Court of France, for our confederates will smile, and our ancient enemies will secretly reioyce.

The honour of true Christianitie, aboue all the lawes, learning and religion of the Heathen, is to pray for our enemies, and to forgiue. Indeed the law saith, An eye for an eye, blood for blood, for euery wrong a recompence, and it hath euer been accounted a point of wisdom and reaching policy, amongst the barbarous Gentiles, to meete a man at the lands end, to requite an iniurie and pay it home. But Christ teacheth vs another doctrine: *Loue your enemies, blesse them that curse you, doe good to them that hate you.* This did hee teach in his life, and this did hee performe

Matth. 5. 44.

The Agonie of Christ.

Excellency

performe at his death. In the depth of all his sorrowes when the tormentors stood round about him: vpon the altar of his crosse he prayed for them, *Father forgiue them, they know not what they doe.* Let his example bee our instruction. Whatsoever is past, passed be it, forgotten and forgiven. *Nihil adeo graue, quod non aquanimitèr toleratur, si Christi passio ad memoriam reuocetur:* No iniurie is so foule and disgracefull, but it is easily pardoned, by calling to minde the passion of Christ Iesus. As hee did, so let vs also mourne for the conuersion of our enemies; especially for all such as sinne of ignorance. Let vs neuer cease to pray, as wee our selues would be praied for, *Father forgiue them, they know not what they doe.* Assuredly there is no such testimonie, no such assurance to my soule, that the sweete spirit of grace resteth in
D 4 me,

Luke 23.34.

Greg. Mag.

Excellency

The Agonie of Christ.

August.

me, as to pray for mine enemies, and to forgiue them. *Beatus qui amat te, amicum in te, & inimicum propter te* : Blessed is he who loueth thee, his friend in thee, and his enemy for thy sake. It is most lamentable which wee daily see; by priuate combats, by fearefull and secret murders, blood toucheth blood, and the whole land is grievously defiled. Lord, Lord who keepest couenant and mercie for euer with them who loue thee and feare thy name; punish not this flourishing and Christian kingdome for this crying sinne. Mercie, forgiuenes and charitie are daily taught; Christian and good lawes are already ordained, iustice is duly and faithfully executed, and so their blood & bloodie attempts fall vpon their owne heads, but mercie and peace and saluation be vpon our King, vpon his posteritie, and vpon his people for euer.

Drops

The Agonie of Christ.

Plentie.

*Drops of blood trickling to
the ground.*

IT was truly prophesied by the
Sweete Singer of Israel : With
the Lord there is mercie, & with
him is plenteous redemption.
Hecce is plenteous redemption;
his blood *trickled to the ground.*
As he was kingly and munificent
all his life, so also at his death : he
reserued nothing to himselfe but
onely charitie to redeeme the
world. He gaue himselfe to bee
our Father; his Sonne our Bro-
ther; the holy Ghost our Com-
forter; his Church our Mother;
his Word our Guide; his Sacra-
ments our Foode, his death our
Remission, his blood for euer, our
Redemption. Plenteous redemp-
tion, forgiuing all kind of sinnes.
To S. *Matthew* his extortion; to
Mary Magdalene her loosenes; to
the sinfull woman her adulterie;
to the Apostles their backsliding;
to

Psal. 130. 7.

Ioh. 9. 11.

Plentie.

The Agonie of Christ.

to S. *Peter* his deniall, to his persecutors his owne death. Plenteous redemption. For to his Apostles he commended the care of his Church; to Saint *Iohn*, the blessed Virgin his Mother, to his Father his spirit; to *Ioseph* of *Arimathia* his bodie; Paradise to the Theefe, and to all mankinde the excellencie and plentie of his blood.

In the 19. of Numbers, the 4. it was commanded that the blood of the sacrifice should be sprinkled before the congregation seuen times. *Moses* also was commanded to sprinkle the altar seuen times, that so the altar and all things belonging thereunto might thoroughly bee sanctified. In like sort the blood of Christ Iesus was seuen times shed, that both the earth might bee consecrated, and all things belonging thereunto. First in his incarnation, when the world became flesh,

Leuit. 8. 11.

Circumcissione.
 Horso.
 Corona.
 Flagellatione.
 Manibus,
 Pedibus.
 Corde.

The Agonie of Christ.

flesh, he sanctified the whole nature of man by a blessed and hypostatical vnion. *Vnguentum euacuatum à vase in vas, omnia vasa, vnguentum ipsum redolere facit:* As a delicate and rich ointment powred out of viole into viole, doth sweeten and perfume each vessell it is powred into: so the diuine nature descending into the humane nature of man, and becomming one heauenly and harmoniacall Hypostasis, hath infused into euery good Christian, a sweete influence of holinesse and spirituall odour. In so much, that God the Father saith to euerie regenerate Christian, as *Isack* said to *Iacob* his sonne: *Behold, the smell of my sonne is as the smell of a pleasant field, which the Lord hath blessed.*

Moreouer, whereas man consisteth of the soure elements: His bones and his flesh of the earth, his breath of the aire, his humors of

Plentie.

D. Epiphanius
in Anchor. 342.

Cant. 1. 2.
Vnguentum euacuatum de celo in terram.

Gen. 27. 27.

Plentie.

Chrylost. in
serm. de Pass.
*Non sub tecto,
ut etiam ipsius
aeris natura
mandetur, &
terra sanguinis
distillatione pur
gata sit.*

The Agonie of Christ.

of water, the heat of his heart and spirits of fire. To the end that man and the whole substance of man might bee renewed: The Aire hee perfumed with his breath; the Water hee sweetned with his Baptisme; the Fire hee purified with the Holie Ghost; and the Earth he clemented by steeping it in his owne blood, which trickled to the ground. Why to the ground? The earth before all liuing creatures, was created, and named, and quickned and blessed of God, as, *Materia prima*, the foundation of formes, the substance, the matter, the mother of vs all. When man was to bee made, hee was formed of the earth; when punished, set to till the earth; when he died, to returne to the earth; Christ Iesus was to bee laid in the earth, and from the earth to rise againe. Afterwards this earth was cursed for mans offence: *Maledicta ser-*

The Agonie of Christ.

Plentie.

ra: Cursed bee the earth for thy sake. Now to sanctifie this earth, to take away the curse, to renew it againe to the vse of man, that so the very stones might giue a sauour of holinesse, & the ground defiled with the sinnes of men, might bee exiated; Christ did hallow it with his blood, it trickled to the ground. *Medicina qua remouet maledictionem terra, est sanguis Christi*: The blood of Christ is that soueraigne medicine, which taketh away the curse of the earth. As the Prophet *Elisha* by casting a little salt into the corrupt waters, tooke away the infection and bitternes, and made all the waters sweete: so his blood trickling to the earth, did take away the bitternes of the curse, and blessed it to vs againe. And surely if the touch of his garments did cure the bloodie issue, and the napkins of *S. Paul*, and the very shadow of

Genel. 3. 17.

2. King. 2. 21.

Act. 5. 15.

Plentie.

The Agonie of Christ.

Greg. Nazi.

of S. *Peter*, were of sufficient vertue to heale diseases; much more powerfull must needs be the sacred and immaculate blood of Christ, *Christi aduentus in terram, totam terram sanctificauit* : By Christ his descending vpon earth, all the whole earth was sanctified.

So plenteous was this redemption, that not only by bloodshed in his death, but by the obediēce and holinesse of his life, all the creatures were hallowed and made fit and comfortable to the vse of man. As the *Unicorne* hauing once dipt in the waters, all the beasts of the forest may plentifully drinke; so Christ hauing vsed all things, all things are lawfull vnto vs. Hee sanctified the Fowles of the aire, in the Doue, that did descend on him; the Beasts of the field, in the Lambe which he did eate of; the Fishes of the Sea, in broiled Fish which he

The Agonie of Christ.

he tasted of; the Trees of the forest in the timber of his Crosse; the Plants of the earth, in the Whithorne of his crowne; the Fruites of the earth, as Bread, Wine, Honie, all which hee did often feede on. Againe, the vse of sweete balmes was approoued in the costlie ointment, wherewith *Mary* did anoint him; of aromaticall Spices, wherewith his bodie was embalmed; of Kingly garments, in his scarlet robe; the honour of Funerals, in his mournfull buriall; the memorie of sepulchres, in the tombe wherein hee was laid, newly hewen out of a rock. So plenteous was this redemption, that he sanctified all kinde of callings. First himself being a King, as the most roiall and necessary of all others, he hallowed the calling of kings, by receiuing the homage of Kings: and as hee tooke homage and obedience from them, so by his

Plentie.

Cypresse.
Cedar.
Oliue.
Palme.

Plentie.

The Agonie of Christ.

*Ex aqua omnes
admittens, eos
etiam qui vis
genere obscuri.
Procop. in Esa.*

his owne practise hee taught tribute and obedience to them. The calling of Nobles and Counsellors, in *Nicodemus* and *Ioseph of Arimathea*: of Officers, in *Matthew* and *Zaccheus*; of Souldiers, in *Cornelius* and the Centurion; of all other inferiour callings, in Fishers, Husbandmen and Shepherds. So plenteous was this redemption, that to cheere vp our liues, and to make them comfortable, by his owne example and presence he did blesse and sanctifie, Feasts, Mariages, Triumphs, Inuitations, that so, the plentie of Feasts, the ioy of Mariages, the glorie of Triumphes, and the kindnes of Inuitations, might Christianly and comfortable be vsed of vs againe. So plenteous was this redemption, that to the end, both to vs here present, and to all his whole Church, this and all other such holie exercises might be blessed and fruitfull, in his

The Agonie of Christ.

Plentie.

his owne person, and by exemplaric practise of his owne actions, hee sanctified Disputations, he posed the Doctors; Prayers, hee taught vs to pray; Reading, hee went into the Temple and stood vp to reade; Expounding, he opened the Scriptures to his Disciples as they went to Emmaus; Singing, after the institution of the Sacrament, they sung a Psalm; Preaching, in the 4. of Luke, hee closed the booke and began to preach. So first he hallowed the earth, and all things thereon for vs, and then sanctified these holie exercises, that by them, his name might be praised of vs, and blessed euermore.

Moreouer, so plenteous was this redemption, that hee sanctified the Cloudes, by his ascension; the Starres, by that Starre which guided the Wise men, the Angels by their seruice, and the Heauens by his owne glorious
E presence.

Luke 2.46.

Matth. 6. 9.

Luke 4.16.

Luke 24.27.

Matth. 26.30.

Luke 4.20.

Plentie.

The Agonie of Christ.

presence. Lastly, so plenteous was this redemption, as that faint and cold sweate which is vpon vs at the Agonie of our death, the same he hath sanctified by the warme and bloodie sweat of this Agonie, making the Graue a quiet with-drawing Chamber for the bodie; and Death before so terrible, both to bodie and soule, now an euerlasting plaudite, and the very doore of heauen.

Heere now appears the excellencie of the redemption, before the creation of the world. Of the creation of the world, and of all other the workes of God, it is said in the eleuenth chapter of Wisedome, and seuenteenth verse, God did all things in number, weight and measure. But in this plenteous redemption by his Sonne, neither number, weight nor measure was obserued. Not Number, for it was not
gutta,

The Agonie of Christ.

gutta, a few drops, but *vnda sanguinis*, a current or shower of blood, rather then drops: not Measure, for it was *modus sine modo*: The measure of his loue, was beiond measure: not Weight, for it was *inappræhensibilis*, a price vnua-
luable, it weighed downe the whole world. Whereas one drop for the worthinesse of the sacri-
fice had been able to redeeme a thousand worlds, in this rich and glorious offering, no faithfulness of loue, no feruencie of zeale, no earnestnes of prayer, no dutie of obedience, no extremitie of sorrow, no excellencie of merits, no plentie and abundance of blood was wanting. Rather more worlds and more sinnes were wanting: for where sinne did abound, his blood then, and his grace now, doth super-abound much more. Reioyce therefore O heauens, and be glad O earth, for heauen and earth, men and
E 2 Angels,

Plentie.

*Modicam gut-
tam sanguinis
(propter vnionē
ad verbum) pro
redemptione to-
tius humani ge-
neris suffecisse.
Clemens.*

Rom. 5. 20.

Angels, elements and creatures,
haue been ioyed and blessed by
this redemption.

1. Theff. 1. 3.

Now to conclude: Honorable
Peeres and beloued Christians
all, I know right well, both by
calling and dutie wee are bound
to loue you: your holinesse is
our ioy, and your religious life is
our crowne. Wee giue thanks
to God, and reioyce for you,
wheresoeuer wee become. As
the Apostle spake of the Ro-
manes, not onely your faith is
knowne throughout the land,
but your diligence in prayer,
your loue to the Gospell, your
zeale in hearing, your peaceable
and godly life in all vnitie and
Christian loue. VVherefore I
humble entreate you, by the
vnspeakable loue of Christ, and
by the wofull pangs of this bit-
ter and bloody Agonie; be plea-
sed, be pleased to make some dif-
ference of this time. Let it ne-
uer

The Agonie of Christ.

Plentie.

uer bee truly objected vnto vs, that our doctrine and our profession, is nothing else but licentious libertie. Now against this blessed time of the Passion, and generall receiuing of the Sacrament, let vs breake off our sinnes by righteousness; by feeding the hungrie, by clothing the naked, by relieuing poore prisoners, by helping young beginners, by pitying and comforting old seruants and poore tenants, who haue worne out their liues in your seruice, and now in their age, suppe vp their owne sorrow in silence. Let vs consecrate soule and bodie vnto God by prayers vncessant, by almes cheerefull, by inward sorrow, by vnfeined repentance. But on the contrarie, (as it becommeth Saints) riot and play, banquetting and bellicheere, flanting in colours, and priding in vanities, away, away with them. Whilest

Plentie.

The Agonie of Christ.

Bernard.
Cant. 4. 7.

our glorious Redeemer is watching, let not vs be alwaies chambering; whilest hee is earnestlie praying, let vs not be dicing and dancing; whilest hee is astonied for our sinnes, let not vs be senselesse of our owne miserie; and seeing with his sacred blood hee hath sanctified all the creatures vnto vs, let vs not by our owne wickednesse, prophane them to our selues, *Christus formosus in se, sanguinolentus propter te*: Christ Iesus all faire in himselfe, was all bloodie and blemished for thy sake. Doe not then, doe not see the Lord of glorie, our ioy and loue, our thrice blessed Redeemer, doe not see him in this plight and wofull Agonie without some pitie, and humane commiseration. It is written of *Gregorie Nissene*, that he neuer looked vpon the picture of Christ, sweating and bleeding in this Agonie, but presently he fell on weeping.

The Agonie of Christ.

Plentie.

ping. Alas, this Agonie is but the beginning of sorrowes; consider, looke wistly vpon him. Behold his head is full of dew, and his lockes are dewed with the bloodie drops of the night, his very soule is crucified, and all his * whole bodie weepeth.

When tidings was brought to David y^e Jonathan his friend was slaine; he rent his clothes, he fasted, he mourned and cried out: O noble Israel, how wert thou overthrowne! Woe is mee for thee my deare brother, very kinde hast thou been vnto me, and thy loue hath passed the loue of women. The case is now ours, a more louely then Jonathan is heere. The Messias is bound for Mount Caluarie, and going to bee slaine. Most iustly may wee crie out: O noble Redeemer, how art thou distressed? Woe is me for thee my dearest Sauour, very kinde hast thou bin vnto me. Thou hast wounded my
E 4 heart

* *Vt totius corporis vulneribus te totum sanaret, & ut te totum accipiat, qui se totum tibi dedit.*

Plentie.

The Agonie of Christ.

heart with loue, and ouercome my soule in affection. I will not mourne for thee a few daies, as *Dauid* did for *Jonathan*, but all my life long; so often as this time shall returne, so often will I seeke thee in the garden with sorrow, and follow after thee towards Mount Caluerie weeping. In weeping will I ouerweep ech teare, in recounting my sins, and lamenting my grieuous offences. Thou forgauest me a sinner; truly for thy sake do I forgiue mine enemies: Thou diddest release me from the bands of Satan, I release the bands and forfeitures which I haue hardly taken: Thou Lord wert crowned with thorns, oh wretch, I am not worthie such honour: but compunction and sorrow, a slip only of thy thornie crowne, that will I take, and weare it as a garland, in honour of thy name. Surely euery mans silent thought is a secret watch
vnto

The Agonie of Christ.

vnto his heart. Let any man aske his owne heart, and it will tell him: *Versa & reuersa in tergum, in latera, in ventrem, dura sunt omnia, Christus solus, requies:* Muse and forecast, tosse and turne, all the night long from one side to another, still, still, no true ioy, no contentment to be found, but only in Christ Iesus. He only worthie to bee sought, and none but hee worthie to bee found.

Dulce cernical corona spinea: The crosse of Christ is a bed of downe, and his crowne of thornes a sweete pillow. Thoughts of remorse, and * ioyes of sorrow, silent mones and melting teares, an heart truly humbled and a spirit euer settled, cheerefully to liue and willingly to die in the louing armes of a gracious Redeemer; this is the goale, this is the crowne; this is the way, now to liue a Saint on earth, and hereafter to enioy, an exceeding,
and

Plentie.

August. Conf.
lib. 8. cap. 16

* *Pœnitentes dolunt & de eodem dolore gaudent.*
Thom. de human. Christi,
cap. de Passione.

Plentie.

The Agonie of Christ.

and eternall weight of glorie:
the fruition whereof the Lord of
all glorie, grant vnto vs, for and
in the meritorious Agonie of his
Sonne Christ Iesus, to whom
with the Father and the Holie
Ghost, three persons, one im-
mortall, powerfull, euerliuing
and only wise God, be giuen and
ascribed of all nations, honor,
praise, power and thankf-
giuing for euer-
more. Amen.

FINIS.



